

MDuncanCampbell



MDuncanCampbell

HISTORY

· OF THE

LIFE

AND

ADVENTURES

OF

Mr. DUNCAN CAMPBELL,

Late of

Exeter Court over-against the Savey in the Strand.

A

Gentleman, who, when Living, tho' Deaf and Dumb, wou'd write down any Stranger's Name at first Sight: with the future Contingencies of their Fortune.

Gentem quidem nullam video neque tam humanam atque doctam; neque tam immanem tamque barbaram, quæ non significari futura & a quibusdam intelligi prædicique posse conseat, Cicero de Divinacione, lib. z.

The Third Edition correcte.

LONDON:

Printed, and Sold by the Men who distribute the Treatife of Husbanary, and the Voyages and Travels, &c. 1739.

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Mr. Duncan Campersh

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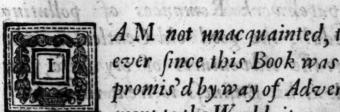
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GENTLEMEN

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GREAT-BRITAIN.



AM not unacquainted, that, I ever since this Book was first promis'd by way of Advertilement to the World, it was gree-

dily coveted by a great many Persons of airy Tempers, for the same reason, that it has been condemn'd by those of a more formal

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formal Class, who thought it was calculated partly to introduce a great many new and diverting Curiosities in the way of Superstition, and partly to divulge the secret Intrigues and Amours of one part of the Sex, to give the other part room to make favourite Scandal the Subject of their Discourse; and so to make one half of the fair Species very merry, over the Blushes and the Mortifications of the other half. But when they come to read the following Sheets, they will find their Expectations disappointed, (but I hope I may (ay too) very agreeably disappointed. They will find a much more elegant Entertainment than they expected. Instead of making them a Bill of Fare out of patchwork Romances of polluting Scandal; the good old Gentleman who wrote the Adventures of my Life, has made it his Business to treat them with a great variety of entertaining Passages, which always terminate in Morals that tend to the Edification of all Rea-

ders, of what soever Sex, Age, or Profession. Instead of seducing young, innocent, unwary Minds into the vicious Delight, which is too often taken in reading the gay and bewitching Chimeras of the Caballists, and in perusing the enticing Fables of new invented Tricks of Superstition, my ancient Friend, the Writer, strikes at the very Root of these Superstitions, and shews them, how they may be satisfy'd in their several Curiofities, by having recourse to Me, who by the Talent of the Second-fight (which he so beautifully represents, how Nature is so kind frequently to implant in the Minds of Men born in the same Climate with my self) can tell you those Things naturally, which when you try to learn your selves, you either run the Hazard of being impos'd upon in your Pockets by Cheats, Gypfies and common Fortunetellers, or else of being impos'd upon, in a still worse way, in your most lasting Welfare, by having recourse to Conjurers

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Conjurers or Inchanters that deal in Black Arts, and involve all their Consulters in one general Partnership of their execrable Guilt; or lastly, of imposing worst of all on your own selves, by getting into an Itch of practifing and trying the little Tricks of Female Superstition, which are often more officionsly handed down, by the Tradition of credulous Nurses and old Women, from one Generation to another, than the first Principles of Christian Doctrine, which 'tis their Duty to instill early into little Children. But I hope when this Book comes to be pretty generally read among you Ladies, (as by your generous and numerous Subscriptions, I have good reason to expect) that it will afford a perfect Remedy and a thorough Cure to that Distemper, which first took its Rife from too great a Growth of Curiosity, sand too large a Stock of Credulity, nurfed prejudicially up with you in your more tender and infant Years.

Epistle Dedicatory. vij

Whatever young Maid hereafter bas an innocent, but longing Desire to know who shall be her Husband, and what time she shall be marry'd, will, I hope, when she has read in the following Sheets of a Man that can set her right in the Knowledge of those Points, purely by possessing the Gift of the Second-sight, sooner have recourse innocently to such a Man, than use unlawful Means to acquire it, such as running to Conjurers to have his Figure shewn in their inchanted Glasses, or using any of those traditional Superstitions, by which they may dream of their Husbands, or cause visionary Shapes of them to appear on such and such Festival Nights of the Year; all which Practices are not ordinarily wicked and impious, but downright diabolical. I hope that the next twenty ninth of June, which is St. John Baptist's Day, I shall not see the several Pasture Fields adjacent

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to

viij Epistle Dedicatory.

to this Metropolis, especially that bebind Montague House, throng'd, as they mere the last Year, with well drest young Ladies crawling busily up and down upon their Knees, as if they were a parcel of Weeders, when all the Business is to bunt superstitiously after a Coal under the Root of a Plantain, to put under their Heads that Night, that they may dream who should be their Husbands. In order to shame them out of this silly but guilty Practice, I do intend to have some Spies out on that Day, that shall discover who they are, and what they bave been about; and I here give notice to the Publick, that this ill-acted Comedy (if it be acted at all this Year) must begin according to the Rule of their Superstition, on that Day precisely at the Hour of Twelve. And so much for the pretty Weeders: But as you, (Ladies) have had several Magical Traditions deliver'd to you, which, if you put in Exercise and Practice, will

be greatly prejudicial to your Honour and your Virtue, let me interpose my Counsels, which will conduct you innocuously to the same End which some Ladies have labour'd to arrive at by these Impieties. Give me leave first to tell you, that the what you aim at may be arriv'd to by these Means, yet these Means make that a miserable Fortune which would have been a good one; because in order to know human Things before-hand, you use preternatural Mediums, which destroy the Goodness of the Courses, which Nature her self was taking for you, and annex to them diabolical Influences, which commonly carry along with them Fatalities in this World as well as the next. You will therefore give me your Pardon likewise, Ladies, if I relate some other of these Practices, which bare relation of it self, after what I have said before, seems to me sufficient to explode them.

Another of the Nurses Prescriptions is this. Upon a St. Agnes's Night, the 21st Day of January, take a Row of Pins, and pull out every one, one after another, saying a Pater-noster, or Our Father, sticking a Pin in your Sleeve, and you will dream of her you shall marry. Ben. Johnson in one of his Masks makes some mention of this.

And on sweet St. Agnes Night Please you with the promised Sight, Some of Husbands, some of Lovers, Which an empty Dream discovers.

Now what can be more infinitely prophane than to use the Prayer of our Lord instituted in such a Way?

There is another Prescription, which is as follows: You must lie in another County, and knit the left Garter about the right-legg'd Stocking (let the other Garter

Epistle Dedicatory.

Garter and Stocking alone) and as you rehearse these following Verses, at every Comma knit a Knot.

This Knot I knit,
To know the Thing I know not yet,
That I may see,
The Man that shall my Husband be,
How he goes, and what he wears,
And what he does all Days and
Years.

Accordingly in your Dream you will see him: If a Musician, with a Lute or other Instrument; if a Scholar, with a Book, &c. Now I appeal to you, Ladies, what a ridiculous Prescription is this? But yet as slight a Thing as it is, it may be of great Importance if it be brought about, because then it must be construed to be done by preternatural Means, and then these Words are nothing less than an Application to the Devil.

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xij Epistle Dedicatory.

Mr. Aubrey of the Royal Society says, a Gentlewoman that he knew, confessed in his hearing that she used this Method, and dreamt of her Husband whom she had never seen: About two or three Years after, as she was one Sunday at Church, up pops a young Oxonian in the Pulpit; she cries out presently to her Sister, this is the very Face of the Man I saw in my Dream. Sir William Somes's Lady did the like.

Another way is to charm the Moon thus, (as the old Nurses give out;) At the first Appearance of the Moon after New-years-day, (some say any other New Moon is as good) go out in the Evening, and stand over the Sparrs of a Gate or Stile, looking on the Moon (here remark, that in Yorkshire they kneel on a Ground-fast Stone) and say,

Epistle Dedicatory. xiij

All hail to the Moon, all hail to thee, I prithee good Moon reveal to me This Night, who my Husband shall be.

You must presently after go to Bed: The aforesaid Mr. Aubrey knew two Gentlewomen that did thus when they were young Maids, and they had Dreams of those that married them.

But a great many of the wittiest part of your Sex laugh at these common Superstitions; but then they are apt to run into worse: They give themselves up to the reading of the Cabalistical Systems of Sylphs, and Gnomes, and Mandrakes, which are very wicked and delusive Imaginations.

I would not have you imagine, (Ladies) that I impute these Things as Infirmities and Frailties peculiar to your Sex. No; Men, and great Men too,

and

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Armos themselves have been tainted with Superstitions; and where they infect the Minds of such great Personages, they make the deeper Impression, according to the stronger and more Manly Ideas they have of them. Their greater degree of Strength in the Intellect only subjects them to greater Weaknesses; such was even the great Paracelsus, the Wonder and Miracle of Learning in the Age wherein he lived, and such were all his Followers, Scholars, Statesmen, Divines, and Princes that are Talismanists.

pretends to owe to the Excogitation and Invention of honest Art, seem to me to be of a very Diabolical Nature, and to owe their Rise to being dedicated by the Author to the Heathen Gods. Thus the Cabalists pretending to a vast Penetration into Arts and Sciences (tho all their Thoughts are Chimeras and Extra-

Epistle Dedicatory. xv

Extravagancies, unless they be help'd by preternatural Means) say they bave found out the several Methods appropriated to the several Planets: They bave appropriated Gold to the Sun on the Sunday, Silver to the Moon on the Monday, Iron to Mars on the Tuefday, Quickfilder to Mercury on the Wednesday, Tin to Jupiter on the Thursday, Copper or Brass to Venus on the Friday, and Lead to Saturn on the Saturday. The Methods they take in forming these Talismans are too long to dwell upon here. But the Properties which they pretend belong to them, are, that the first Talisman, or Seal of the Sun, will make a Man beloved by all Princes and Potentates, and cause him to abound with all the Riches his Heart can wish. The second preserves Travellers from Danger, and is favourable to Merchants, Tradesmen, and Workmen. The third, carries Destruction to any Place where it is put; and 'tis said that a certain great

xvj Epistle Dedicatory.

great Minister of State order'd one of these to be carry'd into England in the Times of the Revolution of Government cansed by Oliver Cromwell. The fourth, they pretend, cures Fevers and other Diseases; and if it be put under the Bolster, it makes the Pro-prietor have true Dreams, in which he sees all he desires to know. The fifth, according to them, renders a Man lucky and fortunate in all his Businesses and Undertakings. It dissipates Melancholy, drives away all importunate Cares, and banishes panick Fears from the Mind. The fixth, by being put into the Liquor which any one drinks, reconciles mortal Enemies, makes them intimate Friends; it gains the Love of all Women, and renders the Proprietor very dextrous in the Art of Musick. The seventh, makes Wobe easily brought to Bed without Pain; and if a Horseman carries it in his left Boot, himself and his Horse become invulnerable.

This

Epistle Dedicatory. xvij

This Paracelsus and his learned Followers say is owing to the Influence of the Stars; but I can't help arguing these to be Acts of diabolical Impiety. But as these Arts are rarely known among the middling part of Mankind, I shall neither open their Mysteries, nor inveigh against them any farther.

The Persons, who are most to be avoided, are your ordinary Fortune-telling Women and Men about this Town, whose Houses ought to be avoided as a Plague or a Pestilence, either because they are Cheats and Impostors, or because they deal with Black Arts, none of them that I know having any Pretensions to the Gift of a Second-sight. Among many, a few of the most notorious, that I can call to mind now, are as follow. The first, and chiefest of these mischievous Fortune-tellers is a Woman that does not live far from the Old Baily. And truly the Justice Hall in that Place

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xviij Epistle Dedicatory.

is the properest Place for her to appear at; where, if she was try'd for pretending to give Charms written upon Paper with odd Scrawls, which she calls Figures, she would be probably convicted, and very justly condemn'd, and doom'd to have her last Journey from the Old Baily to Newgate, and from Newgate to Tyburn. The other, is a Fellow that lives in Moorfields, in which Place, those who go to consult him, ought to live all their Life-times at the famous Palace of the senseless Men: He is the Successor of the famous Dr. Trotter, whose Widow he marry'd; and from being a Taylor and patching Mens Garments, he now cuts Flourishes with his Sheers upon Parchment, considers the Heavens as a Garment, and from the Spangles thereupon, he calculates Nativities, and sets up for a very profound Astrologer. The third is an ignorant Fellow that kaws out strange Predictions in Crow-Alley, of whose croaking Noise I shall here take

Epistle Dedicatory. xix

take no Notice, he having been sufficiently mawl'd in the most ingenious Spe-These, and such Counterfeits Etators. as these, I would desire all Gentlemen and Ladies to avoid. The only two really learned Men, that I ever knew in the Art of Astrology, were my good Friends Dr. Williams and Mr. Gadbury; and I thought it necessary to pay this Esteem to their Manes, let the World judge of them what it will. I will here say no more, nor hinder you any longer, Gentlemen and (Ladies, from the Diversion which my good old Friend, who is now departed this Life, has prepared for you in his Book, (which a young Gentleman of my Acquaintance revised,) than only to subscribe my self,

Yours, &c.

Exeter-Court,
April 7th,
1720.

DUNCAN CAMPBELL.

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Epifile Dedicatory, xix take no pucies; he having been sufficioftly mand d in the most inconjunt Spe-Caronson Thefe, and finds Counterfeld as the last against define all Cantomen and Ludier 10, except. The only two really long & Men, tigo Focces lines in the Let of Aprology, more my good. triends for Williams and Mr. Oak as kachossa is apparent to see their pay this Esseem to their Manes, It the Harth pedago of shept when it will I will have to an more nor himler you any longer, Geathering and Ladich, from the Investigation uphich are good all Iriand, who is now departed this Life, has proposed for you in his Bord, (which a pound Centerning of may Linquainvance recyled.) thing only to fail. teribe may leff. Yours, &c. MULLIMPBE



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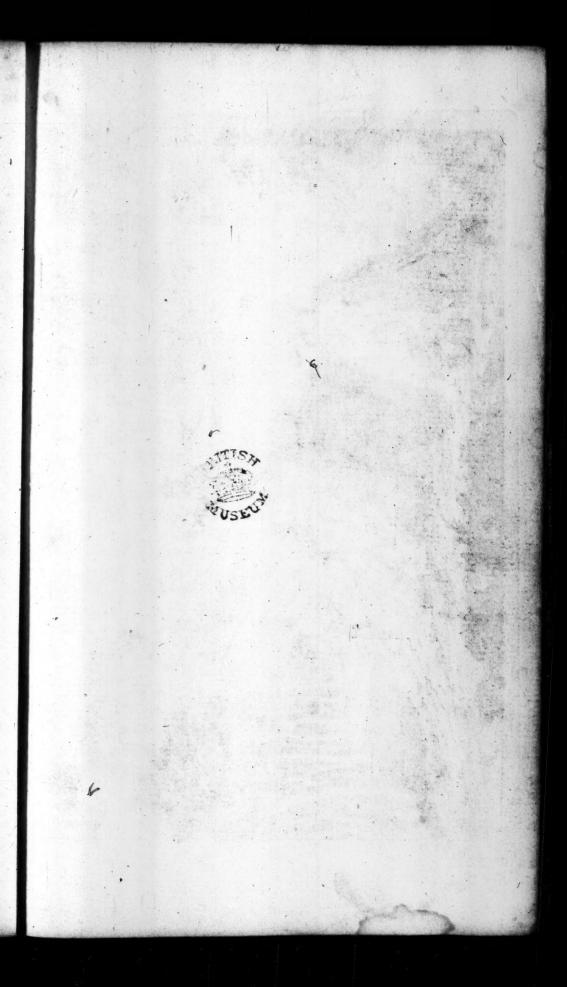
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Men's Lives handed down by way of Example or Infiraction to Postertry, and commonly handed down likewise by the greatest blen. Sintering of Sintering Original or other, are the constant Subjects of such Discourte, Tank One most Elegant

Writered cach Age have been windly the only Am ors, whe chuff upon fuel Subjects to eireld their Has; and fine elections of the highest Rank, and Dignity, and Genij of the most refined and defeate Relish, are fre-

Ricces in a whola Collection of Learned Works: It is a wonder to me, that when A Madhman Canaly It and Canaly Collection of Learned A Madhman Canaly Canaly It and Canaly

felt to give the Publick a Tafle of it. of Tare in the Land of the

Historical Manner to the World, none certainly were ever held in greater Esteem, than those, which give us the Lives of distin-

guished private Men at full length; and, as I

may fay, to the Life; Such curious Fragments of Biography are the Rarities, which great Men feek after with eager Industry; and, when found prize them as the Chief Tewels and Ornaments, that enrich their Libraries : And defervedly; for they are the Beauties of the greatest Men's Lives handed down by way of Example or Instruction to Posterity, and commonly handed down likewise by the greatest Men. Since therefore, Persons distinguished for Merit in one Kind or other, are the constant Subjects of fuch Discourses, and the most Elegant Writers of each Age have been usually the only Authors, who chuse upon such Subjects to employ their Pens; and fince Persons of the highest Rank, and Dignity, and Genij of the most refined and delicate Relish, are frequently curious enough to be the Readers of them, and to esteem them the most valuable Pieces in a whole Collection of Learned Works: It is a wonder to me, that when A Man's Life has fomething in it peculiarly Great and Remarkable in its Kind, it should not move some more skilful Writer than my felf to give the Publick a Taste of it, because it must be at least vastly Entertaining, if it be not, which is next to impossible, immensely Instructive and Profitable withal:

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If ever the Life of any Man under the Sun was Remarkable, this Mr. Duncan Campbell's, which I am going to treat upon, is so,

to a very eminent Degree.

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firme Matters, and made it his Study, not only to-know how to affiguratural Reasons for some strange new Acts, that looked like Miracles by being peculiar to the individual Genius of some particular admired Mao, but carrying his Enquiry to a much greater Height, had speculated likewise, what might B 2 possibly

possibly be atchieved by a human Genius in the full Perfection of Nature, and had laid it down as a Thefir by ftrong Arguments, that fuch Things might be compassed by a Human Genius (if in its true degree of Perfection) as are the Hourly Operations of the Person's Life I am writing, he would have been counted a wild Romantick Enthulialt, inflead of a Natural Philosopher. Some of the wifelt would be Infidels to fo new and for refined a Scheme of Thinking, and demand Experiment, or cry it was all against Reason, and would not allow the least Tittle to be true without it. Yet the Man that had found out fo great a Mystery, as to tell us, what might be done by a Human Genius, as it is here actually done, would have been a great Man within himself; but wanting farther, Experimental Proof, could lay no claim to the Belief of others, or consequently to their Esteem: But how great then is the Man, who makes it con-Mantly his Practice, actually to Do, what would not otherwise have been thought to be of fuch a Nature, as might ever be acquired by mortal Capacity, tho' in its full Complement of all possible Perfection? He is not only great within himself, he is great to the World; his Experiments force our Belief, and the amazing Singularity of those Experiments, provokes both our Wonder and Esteem.

This Proposition, That meer Human Art could give

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give to the Deaf Man what should be equal to his Hearing, and to the Dumb Man an Equivalent for his want of Speech, so that he should converse as freely almost, las other Hearing or Talking Persons; that he might, tho' born Deaf, be by Art taught, how to Read, Write, and understand any Language, as well as Students that have their Hearing; would not the World, and many even of the Learned Part of it fay, that nothing could be more extravagantly Wild, more Mad and Frantick : The learned Dr. Wallis, Geometry-Professor of Oxford, did first of all lay down this Proposition, and was counted by many to have overshot the Point of Learning, and to have been the Author of a whimfical Thesis And I should not have wondered, if, after a Man's having afferted This might be done, before it was actually done, fome blind devout People, in those Days, had accused him of Herefy, and of attributing to Men a Power of working Miracles. The Notion of the Antipodes was by the most learned Men of the Age in which St. Augustin lived, and by the Great St. Austin himself treated in no milder a manner; yet if the Ability of teaching the Deaf and the Dumb a Language, proved a Truth in Experience afterwards ought not those to turn their Contempt into Admiration, ought not those very People to Vote him into the Royal Society for laying down this Proposition, who, before it proved true in Fact, would have been very forward

forward to have fent him to Bedlam? The first Instance of this Accomplishment in a Dumb Person, was proved before King Charles II. by this same Dr. Wallis, who was a Fellow of the Royal Society, and one of the most ingenious of that Society.

But notwithstanding this, should I come afterwards and fay, that there is now living a Deaf and Dumb Man, and born fo, who could by dint of his own Genius teach all others Deaf and Dumb to Read, Write, and Converse with the Talking and Hearing Part of Mankind; some would, I warrant, very religiously conclude, that I was about to introduce some strange new Miracle-Monger and Impostor into the World; with a Design of fetting up fome new Sect of Antichriftianism, as formidable as that of the Brachmans. Should I proceed still farther and say, that this same Person so Deaf and Dumb, might be able also to shew a presaging Power, or kind of prophetical Genius (if I may be allowed the Expression) by telling, any strange Persons he never saw before in his Life, their Names at first Sight in Writing, and by telling them the past Actions of their Lives, and predicting to them determined Truths of future Contingencies; notwithstanding what Divines fay, that In futures contingentibus non datur determinata voenitas, would not they conclude that I was going to ufter in a new Mahomet ? Since therefore therendoes exist fuch a Man in London, who actually is Deaf forward and

and Dumb, and was born for who does Write and Read, and Converse as well as any Body. who teaches others Deaf and Dumb to Write and Read, and Converse with any Body; who likewise can, by a presaging Gift, setdown in Writing the Name of any Stranger at first Sight, tell him his past Actions, and predict his future Occurrences in Fortune; and fince he has practifed this Talent as a Profession with great Success, for a long Series of Years, upon innumerable Persons in every State and Vocation of Life, from the Peerels to the Waiting-Woman, and from the Lady Mayoress to the Milliner and Sempstress; will it not be wonderfully Entertaining to give the World a perfect History of this fo fingular a Man's Life > And while we are relating the pleasant Adventures with such prodigious Variety, can any Thing be more agreeably instructive in a New Way, than to intersperse the Reasons, and account for the manner how Nature, having a mind to be remarkable, performs by him Acts fo mysterious. A STITUTE

I have premised this Introduction, compounded of the Merry and the Serious, with the Hopes of engaging many curious People of all forts to be my Readers; even from the Airy Nice Peruser of Novels and Romances, neatly Bound, and finely Gilt, to the grave Philosopher, that is daily thumbing over the musty and tatter'd Pieces of more solid Anti-

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quity. I have all the Wonders to tell, that such a merry kind of a Prophet has told, to Entertain the Fancies of the first gay Tribe, by which means I may entice them into some solid Knowledge and Judgment of Human Nature; and I have several solid Disquisitions of Learning to make, accounting for the manner of these Mysterious Operations, never touched upon before, in due Form and Order, by the Hands of the Antient or Modern Sages, that I may Bribe the Judgment of this last Grave Class so far, as to endure the intermixing of Entertainment with their severer Studies.

CHAP. I.

Mr. CAMPBELL's Descent, Family, Birth, &c.

Name and Family of this Gentleman, no Body can ever make any Question: He is a Campbell, Lineally Descended from the House of Argyll, and bears a distant Relation to the present Duke of that Name in Scotland, and who is now Constituted a Duke of England, by the Stile and Title of the Duke of Greenwich.

It happens frequently, that the Birth of Extraordinary Persons is so long disputed by different People, each claiming him for their own, that the real Place where he first took Breath

Breath grows at last dubious: And thus it fares with the Person who is the Subject of the following Sheets; as therefore it is my Proposal to have a strict regard to Historical Faith, fo am I obliged to tell the Reader, that I can, with no certainty, give an Account of him, till after he was Three Years Old : from which Age I knew him even to this Day : I will answer for the Truths which I impart to the Publick during that Time; and as for his Birth and the Circumstances of it, and how the first Three Years of his Life passed, I can only deliver them the same Account I have received from others, and leave them to their own Judgments, whether it ought to be deemed Real or Fabulous.

The Father of our Mr. Duncan Campbell (as these relate the Story) was from his Infancy of a very curious inquisitive Nature, and of an Enterprizing Genius; and if he heard of any Thing furprizing to be feen, the Difficulty in Practice was enough to recommend to him the attempting to get a fight of it at any Rate or any Hazard. It is certain, that during some Civil Broils and Troubles in Scotland, the Grandfather of our Mr. Campbell was driven with his Wife and Family by the Fare of War into the Isle of Schetland, where he lived many Years; and during his Residence there, Mr. Archibald Campbell, the Father of our Duncan Campbell, was Born! Soils of bas .

SIR

Schetland lies North-East from Orkney, between 60 and 61 Degrees of Latitude. The largest life of Schetland, by the Natives called the Main-Land, is fixty Miles in Length, from South-West to the North-East; and from fixteen, to one Mile in Breadth.

The People who live in the smaller Isles, have Abundance of Eggs and Fowl; which contributes to maintain their Families during

the Summer. amil' salt marreb siell of

The ordinary Folks are mostly very nimble and active, in climbing the Rocks in quest of those Eggs and Fowl. This Exercise is far more diverting than Hunting and Hawking among us; and would certainly, for the Pleafure of it, be followed by People of greater Distinction, was it not attended with very great Dangers, sufficient to turn Sport into Sorrow, and which have often prov'd fatal to those, who too eagerly pursue their Game, Mr. Archibald Campbell, however, delighted extreamly in this way of Fowling, and used to condescend to mix with the Common People for Company, because none of the Youths of his Rank and Condition were venturesome enough to go along with him.

The most remarkable Experiment of this Sort, is at the Isle called the Noss of Brassab: The Noss standing at sixteen fathom Distance from the Side of the opposite Main; the higher and lower Rocks have two Stakes fasten'd in each of them, and to these there

are Ropes tied: Upon the Ropes there is an Engine hung, which they call a Gradle; and in this a Man makes his way over from the greater to the fmaller Rocks, where he makes a confiderable Purchase of Eggs and Fowl: But his Return being by an Afcent, makes it the more dangerous; tho' those on the great Rock have a Rope tied to the Cradle, by which they draw it and the Man fafe over for the most part. Over this Rock, Mr. Archibald Campbell, and Five others, were in that manner ler down by Cradles and Ropes; but before they could be all drawn back again, it grew dark; and their Affociates not daring to be benighted, were forced to withdraw and Mr. Campbell was the unfortunate Person lest behind, having wandered too far, and not minded how the Day declined, being intent on his Game. He palfed that Night, you may eafily guess, without much Sleep, and with great Anxiety of Heart. The Night too (as he lay in the open Air) was, to add to his Misfortune, as boisterous and tempestuous as his own Mind: But in the end the Tempest provid very happy for him. The Reader is to understand, that the Humburghers, Bremeners and Hollunders, carry on a great Fish Trade there. Accordingly a Holland Vessel, that was just coming in the Sound of Braffah, was by this Tempest driven into a Creek of the Rock. which Nature had made into a Harbour : 20

and they were Providentially faved from the Bottom of the Sea by a Rocky from which, humanly speaking, they could expect nothing but Destruction, and being fent to the Bottom of that Sea. As never could a Man be taken hold of with fo fudden and furprizing a Difaster; fo no body could meet with a more fudden and furprizing Relief than Mr. Campbell found; when he faw a Ship fo near. He made to the Vessel, and begged the Hollanders to take him in : They asked him, what he would give them? or, faid the Barbarous Sailors, we will even leave you where you are. He told them his Difaster: but they asked Money, and nothing elfe would move them. As he knew them a felf-interested Reople, he bethought himself, that if he thould tell them of the Plenty of Fowls and Eggs they would get there, he might not only be taken in a Passenger, but made a Partner in the Money arising from the Stock of It fucceeded accordingly, when he proposed it; the whole Crew were all at work, and in four Hours pretty well stored the Vessel; and then returning on Board, fet Sail for Holland. They offered Mr. Campbell to put him in at his own Island; but having a mind to fee Holland, and being a Partner, to learn their Way of Merchandize , which he thought he might turn to his Country men's Advantage; he told them he would go the Voyage out with them, and fee the 170

the Country of those who were his Deliverers : A necessary way of Speech, when one has a Delign to footh Barbarians ; who, but for Interest, would have left him unredeemed, and, for ought they knew, a perpetual fole Inhabitant of a dreadful Rock, incombals'd round with Precipices, some Three Hundred Fathon high Not fo the Islanders; of who are wrongly dalled a Savage Set of Mortals;) no; they came in quest of him after no bitter a Night, not doubting to find him, but fearing to find him in a lamentable Condition. They hunted and ranfacked every little Holeland Oorner in the Rock, but all in vain. In one Place, they faw a great Slaughter of Fowls, enough to ferve Forty Families for a Week pand then they gueffed, the they had not the fill Fortune to meet the Eagles; (frequently noted to hover about those Isles) that they might have devoured Part of him on fome Precipide of the Rock, and dropt the Remnant into the Seal Night came upon them, and they were afraid of falling into the same Disaster they went to relieve Mr. Campbell from They returned each to their proper Basket, and were drawn hip fafe by their respective Friends; who were . amazed that one Basket was drawn up empty, which was let down for Mr. Campbell; and that there was not the least Intelligence to be had concerning him, but the supposiltitious Story of his having been devourd by Eagles. diliv

The LARE and ADVENTURES

Eagles! The Story was told at Home; and, with the Lamentation of the whole Family, and all his Friends, he was looked upon to be murthered, or dead.

Return we now to Mr. Archibald Campbell still alive, and on Board the Holland Vessel; secure, as he thought within himself, that from the Delivery he lately had by the Gift of Providence, he was not intended to be liable to any more Misfortunes and Dangers of Life, in the Compass of so small a -Voyage But his Lot was placed otherwife in the Book of Fate, than he too fondly vimagined ! His Time of Happiness was dated some Pages lower down; and more Rubs and Difficulties were to be encounter'd with, before his Stars intended to lead him to the Port of Felicity. Just as he arrived within fight of Amsterdam, a terrible Storm arose, and, in danger of their Lives for many Hours, they weather'd out the Tempest; and a Calin promising fair afresh, they made to the Coast of Zealand; but a new Hurricane prevented the Ship from coming there also: And after having loft their Mafts and Rigiging, they were driven into Lapland. There they went affore, in order to careen and repair their Ship, and take in Provisions. While the Ship was Repairing by the Dutch, our Islander made merry with the Inhabitants; being the most inclined to their Superstitious Customs. He there became acquainted with of Mr. Duncan Campbell.

with a very beautiful Woman, who fell in Love with him; and after a very short Space of Time, he married her. About the Time when the Ship departed, his Wife (who was very rich) was big with Child of a Son; namely, Mr. Duncan Campbell. He wrote a Letter by the Master of the Vellel to his Parents in Schetland, concerning the various Adventures he had met with which was deliver'd the June following, about the Time of Fishing, to his Parents; and Several Perfons had Copies thereof, and for ought I know, fome retain them to this very Day. Sure I am, that many remember the Particufars of this furprizing Affair, who are now himfelt : I shall, in the bandle and in ghirt

The Letter being very remarkable, and fingular in all its Circumstances, I shall prefent it the Reader word for word, as it was given into my Hands, together with some others which he wrote afterwards ; in all which, I am affured by very credible Perfons, and undoubted Authorities, there are not the least Alterations, but what the Wer-Fion of it from the then Scots Manner of Expression into a more Modern English Dres, made absolutely necessaryshum I .ogo A a vd the Anguille of a Father for a Son, who, you thought, had loft his Life by fach a Food hardy Atremet; and I implore your Pardon with of the Power of Filial Contrition, Penitence and Duty. You have always thewed are fuch

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with a very beautiful Woman, who fell in Love with him; and and a Adjarase of Time, he married her. About the Time

H E fame odd Variety of Accidents, which put it out of my Power to be perionally present with you for so long a Time, put it likewise out of my Power to write to you. At last Fortune has so ordered it, that I can fend a Letter to you, before I can come my felf; and it is written expresly to tell -you the Adventures I have met with, which have detained me this tedious Space of Time from my Dear Father; and because the same Captain of a Ship, that brings you this, might as eafily have brought your Son to speak for himself; I shall, in the next place, lay before you the Necessity there is for my Stay a litthe longer among the strange Natives of the Country where I now inhabit, and where I am in a manner become Naturalized.

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Mountain Braffab in a Basket, sliding down by a Rope. I must suppose I have given you the Anguish of a Father for a Son, who, you thought, had lost his Life by such a Fool-hardy Attempt; and I implore your Pardon with all the Power of Filial Contrition, Penitence and Duty. You have always shewed me such singular

fingular Marks of Paternal Affection, that I know your Receipt of this Letter will fill your Heart with Joy, and cause you to fign me an Absolution and free Pardon for all the Errors I have committed; and think the Sufferings I have undergone for my Rashness and Indiscretion, a sufficient Atonement for my Crime of making you, by my Undutifulness, a Partner of my Sorrows. To free you the more from this Uneafiness, I know I need only tell you, that every Grief of mine is gone, excepting one, which is, that I must still lose the Pleasure of seeing you a little longer. There was never furely a more bitter Night, than that which must by me be for ever remember'd; when I was lost in the Mountain of Brassab, where I must for ought I know have liv'd for ever, a wild, single Inhabitant, but that the Storm (which made the Night fo uneafy to me) render'd the first Approach of Daylight beyond Measure delightful. The first Providential Glimpse of the Morning, gave me a View of a Ship driven by the Tempest into a Creek of the Rock, that was by Nature form'd like a Harbour; a miraculous Security of Deliverance, as I thought, both for the Ship's Crew, and my felf. I made all the Haste I could, you may be sure, to them; and I found them to be Dutchmen, that were come for Fish: But in Lieu of Fish, I instructed them to load it with Eggs and Fowl; which we compassed very happily in a short Space

Space of Time; and I was to be a Sharer with the Captain in the Lading, and bargained to go for Holland, to see the Sale, and the Nature of Traffick: But when we were at Sea, after much bad Weather, we made towards Zealand; but we were driven upon the Coast of Finland by a new Storm, and thence into Lapland, where I now am, and from

whence I fend you this Letter.

I could not come into a Place so properly named for my Reception. As I had been undutiful to you, and Fortune seemed to make me an Exile, or banished Man, by way of Punishment for the Vices of my Youth; so Lapland (which is a Word originally derived from the Finland word Lappi, that is, Exiles; and from the Swedish word Lap, signifying Banished; from which Two Kingdoms most of our Inhabitants were banished hither, for not embracing the Christian Religion;) was certainly the properest Country in the World to receive me.

When first I enter'd this Country, I thought I was got into quite another World: The Men are all of them Pigmies to our tall, brawny Highlanders: They are, generally speaking, not above Three Cubits high; informach that tho' the whole Country of Lapland is immensely large, and I have heard it reckon'd by the Inhabitants to be above a Hundred German Leagues in Length, and Fourscore and Ten in Breadth: Yet I was

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the tallest Man there, and look'd upon as a Giant. The District in which I live now, is called Uma Lapmark. --- You must understand, Sir, that when I landed at North Cape, in Kimi-Lapmark, another District of Lapland; there was at that Time a most beautiful Lady come to fee a Sick Relation of her Father's, who was Prefect, or Governor of Uma Lapmark; which is a Post of great Distinction .-- This Lady, by being frequently in the Company of French Merchants, (who Traffick now and then in that Province of Uma Lapmark) understood French; and having heard of a Man Six Foot and a half high, defired to see me; and when I came, she happen'd mightily to like my Person: And she talk'd French; which when I answer'd, she made great Signs of Joy, that she could communicate her Sentiments to me; and she told me who she was, how rich, and that not one in the Company besides could understand a Syllable we faid, and so I might speak my Mind freely to her. She told me the Customs of the Country; that it was divided into Cantons, like our Shires, and those Cantons into Rekars, or certain Grounds allotted to Families, that are just like our Clans. As she was beyond measure beautiful, fhe was extreamly good-humour'd, (a Thing rarely to be met with among Lapland Women) of better Stature than her Country-Women; very rich, and of good Birth : I thought-

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it would be a prodigious Turn of Fortune for a Man in my Circumstances, if I could make any Progress in her Heart; which she feem'd a little to open to me, in fuch a manner, for the beginning, as if fuch a fuccessful Event, if managed with Prudence, might not be despaired of. Souls that are Generous, are apt to Love; and Compassion is the best Introducer of Love into a generous Bofom; and that was the best Stock I had to go upon in my Courtship. I told her of all my Calamities, my Dangers, and my Escapes; the Goodness of my Birth; as being allied to one of the greatest Nobles in our Island: And still she would ask me to tell it her over again; tho every Time I told it, just at fuch and fuch Passages, she was forced to drop the Tears from her Eyes. In fine, I grew more in Love with her, out of a Sense of Gratitude now, than by the Power of her Charms before. The Matter in a few Days went fo far, that she owned to me I had her Heart. As to Marriage, I did not then know the Custom of the Nation: I thought that if it proved only dangerous to me, I lov'd her for well, that I intended to marry her, tho' the Law was to pronounce me dead for it ; but I did not know whether it might not be perilous for her too, to engage in such a State with me; and I resolved in that Case, rather to be fingly unhappy, than to involve her in Distress, and make her the fair Companion

of my Woes. I would not tell her fo, for fear she should out of Love hide from me those Dangers; and therefore using a kind Sort of Diffimulation, I conjured her to tell me the Laws and Customs of Marriages in that Country to a Tittle; and that nothing should hinder us from Happiness. She told me exactly, as I find fince. Our Marriage, faid she, will be very hard to compass; provided we follow the strict Rule of the Country. For our Women here are bound not to fee the Men who make their Addresses to them, in some Time. His way of Courtship, is to come to the Parents; and his nearest Friends and Relations must make her Father Presents, and supplicate him like a King, to grant him his Daughter. The Courtship often lasts two or three Years, and sometimes has not its Effect at last: But if it has, the Woman is dragged by her Father and Brother to Church, as unwilling to go to be married; which is look'd upon as a greater Part of Modesty in her, according to the greater Difinclination she shews. My Father and Brother, faid she, will both be against it : You have no Relations in this Country to move your Suit: I cannot be so hypocritical, as to be dragged unwillingly to him I own I defire for my Lawful Husband; and therefore, as I have an Inclination to you, and I dare own I have, I will not follow those Methods which I disapprove. I have talked with feveral

veral Smedes, and several Polite Frenchmen. about their Manner of Espousals; and I am told, that when Souls are naturally united by Affection, the Couple so mutually and reciprocally loving, the they had rather have their Parents Leave, (if likely to be got) yet unwilling to be disappointed, only go to the next Minister's, and marry for better for worle. This way I approve of; for where two Persons naturally love each other, the rest is nothing but a modest Restraint to their Wifnes: And fince 'tis only Custom, my own Reason teaches me, there is no Error committed, nor any Harm done in breaking thro it, upon so commendable an Occasion. I have, added she, a Thousand Rain-Deer belonging to me, beyond my Father's Power of taking away; and a Third Share in a Rekar, or Clan, that is Ten Leagues in Compass, in the Byar or Canton of Una Lapmark. This is at my own Disposal; and it is all your own, if you please to accept of it with me. Our Women are very coy, when they are courted, tho they have never fo much an Inclination to their Suitor; but good Reason, and the Commerce I have had with Persons of Politer Nations than ours is, teach me, that this proceeds entirely from Vanity and Affectation; and the greatest Proof of a Woman's Modesty, Chastity, and Sincerity, certainly confifts (contrary to the general corrupted Opinion) in yielding up

her felf foon into the Arms of the Man she loves. For she that can dally with a Heart fhe prizes, can give away her Heart (when she is once baulked) to any Man, even tho' she dislikes him. You must judge, (my dear Father) I must be touch'd with a Woman that was exceeding beautiful beyond any of her Nation, and who had Thoughts as beautiful as her Person: I therefore was all in Rapture, and long'd for Matrimony; but still loved her enough to propose the Question I resolved to her; viz. If it would not be in her Nation accounted a Clandestine Marriage, and prove of great Damage to her?

To this she answerd, with all the Wisdom which could be expected from a Woman, who had given fuch Eminent Tokens of her Judgment on other Points, amidst a Nation fo barbarous in its Manners, and fo corrupt in its Principles as Lapland is. I am, faid she, answerable to my Father for nothing, by our Laws; having no Portion of him, but only what was presented me by my Relations, at my Birth, according to Custom, in Lands and Rain-Deer. My Father is but Deputy-Governor; 'tis a Swede who is the Governor of Uma; and if I pay to him at every Mart and Fair, the due Tribute, (which must either consist of Fifty Rain-Deer, or One Hundred and Fifty Rixdollars) he will have the Priest that marries us present at the Court of Justice, accor-

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ding to our Custom, and keep us in Possession of our Rights, that we may be enabled to pay Tribute to the Crown of Sweden. Indeed, before the Abolition of the Birkarti, which were our Native Judges, we could not have Married thus without Danger to us

both: but now there is none at all.

My dear Father, You must easily imagine that I could not help embracing with all Tenderness so dear and so lovely a Woman. In fine, I am Married to her; I have lived very happily hitherto, and am now grown more happy, for the is big with Child; and like, before my Letter comes to your Hands, to make you a Grandfather of a pretty Boy. You will perhaps wonder, that I name the Sex of the Child before it comes into the World; but we have a way in Lapland of finding that out; which tho' fome Judicious People call superstitious, I am really persuaded of by Experience; and therefore I indulged my dear Wife's Curiofity, when she fignified to me, she had a Mind to make the ufual Tryal, whether the Child she was going to be deliver'd of, would be a Boy or a Girl?

You must understand, (My Dear Father) the People here judge of the Sex of the Child by the Moon, unto which they compare a big-belly d Woman. If they see a Star appear just above the Moon, it is a Sign it will be a Boy; but if the Star be just below the Moon, they conjecture her to be big with a Girl.

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This Observation and Remark of Laplanders has (I know) been accounted by some, and those wife and judicious Men too, to be ridiculously superstitious; but I have been led into an easy Belief of this Mystery, by a Mistres (that is superior to Wisdom it self) constant, and therefore probably infallible, Experience. I therefore indulg'd my Wife in this her Request, and went with her to the Ceremony: The Star appeared above the Moon, which prognosticates a Boy, which I wish may, and I scarce doubt will prove true; and when she is brought to Bed, I will fend you word of it. It is remarkable likewise, that a Star was seen just before the Moon, which we also count a very good Omen. For it is a Custom likewise here in Lapland, to confult the Moon as an Oracle, about the Health and Vigor of the Child. If a Star be feen just before the Moon, we count it a Sign of a lufty and well-grown Child, without Blemish; if a Star comes just after, we reckon it a Token, that the Child will have some Defect or Deformity, or die foon after it is born.

Having thus told you the Manners of the Country I live in at present, as much at large as the Space of a Letter will permit, and related to you my own happy Circumstances, and the kindly Promises of the Heavens, that are ushering in the Birth of my Child; I would not have you think that I addict my self

felf to the Superstitions of the Country, which are very many, and groundless; and arising partly from the Remainder of Pagan Worthip, which is still cultivated among some of the more obstinate Inhabitants. I have, on the contrary, (fince I married her) endeavour'd to repay my Wife's Temporal Bleffings to me, with those that are endless: instructed her in all the Points of Religion, and made her perfectly a Christian: And fhe, by her Devotion and Prayers for me, makes me fuch Amends for it, that I hope in Us Two St. Paul's Saying will be verified; viz. That the Woman shall be sanctified in her Husband, and the Husband shall be sanstified in bis Wife.

However, I must take notice in this Place, with all due Deference to Christianity, that tho' I am oblig'd to applaud the Prudence and Piety of Charles the Ninth, King of Sweden, who constituting Swedish Governors over this Country, abrogated their Practice of Superstitions, and Art Magick, upon Pain of Death: Yet that King carried the Point too far, and intermingled with these Arts the Pretensions to the Gift of a Second Sight; which you know how frequent it is with us in Scotland, and which I affure you, my Wife (tho' she durst not publickly own it, for fear of incurring the Penalty of those Swedish Laws) does as it were inherit (for all her Ancestors before her have had it from Time immemorial;) to

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a greater Degree, than ever I knew any of

our Countrywomen, or Countrymen.

One Day this last Week she distracted me, between the Extreams of Joy and Sorrow: She told me I should see you shortly; and that my coming Son would grow to be one of the most remarkable. Men in England and Scotland, for his Power of Foresight: But that I should speedily lose her, and meet with Difficulties in my own Country, in the same manner as my Father (meaning you, Sir) had done before me, and on the same Account; viz. of Civil Broils, and intestine Wars in Scotland.

These unfortunate Parts of her Relation, I would not conceal from you; because the Veracity of her Notions should appear, if they are true; tho you may be sure I much wish they all may prove salle to the very last, excepting that wherein she tells me, my Son will be greatly remarkable, and that I shall shortly see my dear Father, which I daily long for, and will endeavour to do as soon as possible. Pray remember me to all Friends; being,

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Honour'd Sir,
Your most Dutiful
and Loving Son,

ARCHIBALD CAMPBELL.

The Second Letter.

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I Am now the happiest Man alive: The prosperous Part of my Wise's Predictions, which I mention'd to you in my last, is come in some measure to pass. The Child flie has brought me proves a Boy, and as fine a one as ever I beheld; if Fondness for my own makes me not blind. And fure it can't be Fondness, because other plain Circumstances join'd at his Birth, to prove it a more than ordinary remarkable one. He was born with a Cawl upon his Head; which we count one of the luckiest Signs that can be in Nature: He had likewise Three Teeth ready cut thro' the Gums; and we reckon that an undeniable Testimony and Promise, given to the World by Nature, that she intends such a Person for her extraordinary Favourite, and that he is born for great Things; which I daily beg of Heaven may come to país.

Since I have known for some Months what it is to be a Father, it adds a confiderable Weight to those Affections which I had for my Wife. I thought that my Tenderness for her was at the Heighth of Perfection before; which shews how little we know of those Parts of Nature, that we have yet never tried, and of which we have not yet been allotted our Share to

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act upon the Stage of Life. I find that I did love her then, as well as a Husband could love a Wife, that is, a Wife without a Child, but the Love to a Wife that has a Child, is a feeling wonderful and inexpressibly different. A Child is the Seal and the Pledge of Love; Meditating upon this, has likewise doubled my Affection to you; I loved you before as a Son, and because as such I felt your Tenderness; but my Love is much increased now, because I know the Tenderness which you felt for me as a Father: With these pleasing Images of Thought, I often keep you nearer Company at this vast distance, than when I lived irregularly under your Eye. These Reflexions render a Solitary Life dear to me. And tho' I have no manner of Acquaintance with her Relations, who hate me as I am told, nor indeed with almost any of the Inhabitants, but my own Domesticks, and those Lam forced to deal with; yet I have as much methinks, as I wish for, unless I could come over to Sthetland, and live with you; which I the more ardently defire, because I think I and my Wife could be true Comforts to you in your advanced Years; now I know what living truly is. I am daily perfuading my Wife to go with me; but she denies me with kind Expressions, and says, she owes too much to the Place (however less pleasant in it self than other Climates) where she had the Happiness of first joining Hands

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Hands with me in Wedlock, ever to part from it. But I must explain how I ask, and how the refutes. I resolv'd never directly and downrightly to ask her, because I know she can refuse me nothing; and that would be bearing hard upon the Goodness of her Will: But my way of persuading her, confifts in endeavouring to make her in Love with the Place, by agreeable Descriptions of it, and likewise of the Human Temper of the People; fo that I fhortly shall induce her to fignify to me, that it is her own Will to come with me; and then I shall feem rather to confent to her Will, than to have moved it over to my own. These Hopes I have of feeing my dear Father very fhortly; and I know fuch News would make this Letter (which I therefore fend) more acceptable to him, to whom I will be

A most Dutiful and
Affectionate Son till Death,

ARCHIBALD CAMPBELL.

P. S. If I cannot bring my Wife to change this Country for another, I have brought her to that Pitch of Devotion, that whenever Providence (which, notwithstanding her Predictions, I hope will be long yet) shall call her to change this World for another, it will be

be happy with her there. She joins with me, in begging your Blessing to me, her self, and our little Duncan; whom we Christen'd so, out of a Respect to the Name you bear.

The Third Letter.

My Dear FATHER,

Am lost in Grief.—I had just brought my
Wife (Her that was my Wife, for I have
none now; I have lost all Joy;) in the Mind
of coming over to be a Comfort to you: But
now Grief will let me say no more, than that I
am coming to beg Comfort from you; and by
this I prepare you to receive, when he comes,
a Son in Tears and Mourning,

ARCHIBALD CAMPBELL.

P. S. I have a Babe not much above Two Years old, must bear the Hardships of Travelling over the Ice, and all thro Muscowy; for no Ships can stir here for many Months, and I cannot bear to live in this inhospitable Place, (where she died, that only could make it easy to me;) one Moment beyond the first Opportunity I have of leaving it. She is in Heaven; that should make me easy: But I cannot; I am not so good a Christian as she was: I am lost and ruin'd.

CHAP.

be happy with her there. She joins with

After the Death of Mr. Duncan Campbell's Mother in Lapland, his Father Archibald returned with his Son to Scotland. His Second Marriage, and how his Son was taught to Write and Read.

R. Archibald Campbell, having buried his Lapland Lady, returned to Scotland; and brought over with him his Son Mr. Duncan Campbell. By that time he had been a Year in his own Country he Married a Second Wife, a Lady whom I had known very well for some Years, and then I first saw the Boy; but as they went into the Western Islands, I saw them not again in three Years. She being (quite contrary to the cruel way much in Use among Step-Mothers,) very fond of the Boy, was accustomed to fay, she did, and would always think him her own Son. The Child came to be about Four Years of Age (as she has related to me the Story fince) and not able to fpeak one Word, nor to hear any Noise; the Father of him used to be mightily oppressed with Grief, and complain heavily to his new Wife, who was no less perplexed that a Boy fo pretty, the Son of fo particular a Woman, which he had made his Wife by strange Accidents and Adventures, and a Child coming into

into the World with so many amazing Circumstances attending his Birth, should lose those precious Senses, by which alone the Social Commerce of Mankind is upheld and maintained; and that he should be deprived of all Advantages of Education, which could raise him to the Character of being the great Man; that so many concurring Incidents at his Nativity promised and betokened he

would be.

One Day a Learned Divine, who was of the University of Glascow, but had visited Oxford, and been acquainted with the chief Men of Science there, happening to be in Conversation with the Mother-in-Law of this Child, the related to him her Son's Misfortunes, with so many Marks of Sorrow, that fhe mov'd the good old Gentleman's Compaffion, and excited in him a Defire to give her what Relief and Consolation he could, in this unhappy Case. His particular Inclination to do her good Offices, made him recollect, that at the Time he was at Oxford, he had been in Company with one Dr. Wallis, a Man famous for Learning; who had told him, that he had taught a born-Deaf and Dumb Man to Write and to Read, and even to utter some Sounds articulately with his Mouth; and that he told him, he was then going to commit to Print the Method he made use of, in so Instructing that Person, that others, in the like unfortunate Condition, might

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might receive the same Benefits and Advantages from other Masters, which his Deaf and Dumb Pupil had received from him. Dumb Man recovering his Speech, or a Blind Man gaining his Sight, or a Deaf one getting his Hearing, could not be more overjoyed, than Mrs. Campbell was at these unexpected Tidings; and the wept for Gladness, when he told it. The good Gentleman animated and encouraged her with the kindest Promises; and, to keep alive her Hopes, affured her he would fend to one of the Chief Booksellers in London, to enquire after the Book; (who would certainly procure it him, if it was to be got;) and that afterwards he would perufe it difigently, make himself Master of Dr. Wallis's Method; and tho he had many great Works upon his Hands at that Time, he would fleal from his other Studies Leisure enough to compleat fo Charitable an Office, as teaching the Dumb and Deaf to Read and to Write, and give her Son, (who was by Nature deprived of them) the Advantages of Speech, as far as Art would permit that Natural Defect to be supplied by her powerful Interposition.

When the Mother came Home, the Child (who could hear no knocking, and therefore it must be by a strange and inexplicable Instinct in Nature) was the first that ran to the Door; and falling in a great Fit of Laugh-

ter, (a Thing it was not much used to before, having on the contrary rather a melancholy Cast of Complexion;) it clung round its Mother's Knees, incessantly embracing and kissing them; as if just at that Time it had an Insight into what the Mother had been doing for it, and into its own approaching

Relief from its Mifery.

When the Mother came with the Child in her Hand to the Father, to tell him the welcome News: the Child burst afresh into a great Fit of Laughter, which continued for an unufual Space of Time; and the Scene of fuch reciprocal Affection and Joy between a Wife and her own Husband, on so signal an Occasion, is a Thing easier to be felt by Parents of a good Disposition, (imagining themselves under the same Circumstance, with Regard to a Child they loved with Fondness) than to be express'd, or describ'd by the Pen of any Writer. But it is certain, whenever they fooke of this Affair, (as any body, who knows the Impatience of Parents for the Welfare of an only Child, may guess they must be often discoursing it over, and wishing the Time was come;) the Boy, who used seldom so much as to smile at other Times, and who could never hear the greatest Noise that could be made , would constantly look wishfully in their Faces, and laugh immoderately; which is a plain Indication, that there was then a wonderful Instinct in Na-D 2 ture,

ture, as I said before; which made him foretaste his good Fortune, and, if I may be allowed the Expression, The Dawnings as it were of the Second Sight, were then pregnant within him.

To confirm this, the happy Hour of his Deliverance being come, and the Doctor having procur'd Dr. Wallie's Book, came with great Joy, and desir'd to see his Pupil. Scarce were the Words out of his Mouth, when the Child happen'd to come into the Room, and running towards the Doctor, fell on his Knees, kissed his Hand eagerly, and laugh'd as before; which to me is a Demonstration, that he had an Insight into the Good which the Doctor intended him.

It is certain, that several Learned Men, who have written concerning the Second Sight, have demonstrated by uncontestable Proofs, and undeniable Arguments, That Children, nay, even Horses and Cows, see the Second Sight, as well as Men and Women advanced in Years: But of this I shall discourse at large in its proper Place; having allotted a whole future Chapter for that same Subject of Second-sightedness.

In about Half a Year, the Doctor taught his little Dumb Pupil, First, to know his Letters; then to name any Thing whatsoever; to leave off some Savage Motions, which he had taken of his own accord, before to signify his Mind by, and to impart his

Thoughts

Thoughts by his Fingers and his Pen, in a Manner as intelligible, and almost as swift thro' the Eyes, as that is of conveying our Ideas to one another by our Voices, thro' the Conduits and Port-holes of the Ears. But in little more than Two Years, he could write and read as well as any body. Because a great many People cannot conceive this, and others pretend it is not to be done in Nature, I will a little discourse upon Dr. Wallis's Foundation, and shew in a Manner obvious to the most ignorant, how this hitherto mysterious Help may be easily administred to the Deaf and the Dumb; which shall be the Subject of the ensuing Chapter.

But I cannot conclude this, without telling the handsome Saying, with which this Child, (when not quite Six Years old) as soon as he thought he could express himself well, paid his first Acknowledgment to his Master; and which promised how great his future Genius was to be, when so witty a Child ripen'd into Man. The Words he wrote to him were these; only alter'd into English, from the Scots

Dialect.

Sir, It is no little Work you have accomplished: My Thanks are too poor an Amends: The World, Sir, shall give you Thanks; for as I could not have express d my self without your Teaching me, so those that can talk, tho they have Eyes, cannot see the Things which

mbich I can see, and shall tell them; so that, in doing me this, you have done a General Service to Mankind.

C H A P. III.

The Method of Teaching Deaf and Dumb Persons to Write, Read, and understand a Language.

amazing to me, that Men (of any moderate Share of Learning) should not naturally conceive of themselves a plain Reason for this Art, and know how to account for the Practibility of it, the Moment they hear the Proposition advanced; the Reasons for it are so obvious to the very first Consideration we can make about it. It will be likewise as amazing to me, that the most ignorant should not conceive it, after so plain a Reason is given them for it, as I am now going to set down.

To begin: How are Children at first taught a Language that can hear? Are they not taught by Sounds? And what are those Sounds, but Tokens and Signs to the Ear, importing and signifying such and such a Thing? If then there can be Signs made to the Eye, agreed by the Party teach-

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ing the Child, that they signify such and such a Thing; will not the Eye of the Child convey them to the Mind, as well as the Ear? They are indeed different Marks to different Senses; but both the one and the other do equally signify the same Things or Notions, according to the Will of the Teacher, and consequently, must have an equal Effect with the Person who is to be instructed: For the the Manners signifying are different, the Things signified are the same.

For Example: If, after having invented an Alphabet upon the Fingers, a Master always keeps Company with a Deaf Child, and teaches it to call for whatsoever it wants, by such Motions of the Fingers, which if put down by Letters, (according to each invented Motion of each Finger) would form in Writing a Word of a Thing, which it wanted; might not he, by these regular Motions, teach its Eye the same Notions of Things, as Sounds do to the Ears of Children that hear? The Manner of Teaching the Alphabet by Fingers, is plainly described in this Plate.

When the Deaf Child has learn'd by these Motions a good Stock of Words; as Children that hear, first learn by Sounds; we may methinks call (not improperly) the Fingers of such a dumb Insant its Mouth, and the Eye of such a deaf Child its Ear. When he has learn'd thus far, he must be taught to

aded Nath Q.s endow d him with

Write

write the Alphabet, according as it was adapted to the Motions of his Fingers. As for Inflance, the Five Vowels, a, e, i, o, u, by pointing to the Top of the Five Fingers; and the other Letters, b, c, d, &c. by fuch other Place or Posture of a Finger, as in the Plate is represented; or otherwise, as shall be agreed upon. When this is done, the Marks B, R, E, A, D, (and so of all other Words) corresponding with such Finger, conveys thro his Eyes unto his Head the same Notion, viz. the Thing signified, as the Sound we give to those same Letters, making the Word Bread do into our Heads thro the Ears.

This once done, he may be easily taught to understand the Parts of Speech; as the Verb, the Noun, Pronoun, &c. And so by Rules of Grammar and Syntax, to compound Ideas, and connect his Words into a Language. The Method of which, since it is plainly set forth in Dr. Wallis's Letter to Mr. Beverly, I shall set it down by way of Extract; that People in the same Circumstances with the Person we treat of, and of the like Genius, may not have their Talents lost for want of the like Assistance.

When once a Deaf Person has learn'd so far, as to understand the common Discourse of others, and to express his Mind (tolerably well) in Writing; I see no Room to doubt, but that (provided Nature has endow'd him with

An Extract from Dr. Wallis, concerning the Method of Teaching the Deaf and Dumb to Read.

he had his hearing as others have.

T is most natural (as Children learn the Names of Things) to surnish him (by Degrees) with a Nomenclator, containing a Competent Number of Names of Things common and obvious to the Eye (that you may shew the Thing answering to such a Name)

Name) and these digested under convenient Titles; and placed under them, in such convenient order (in several Columns, or other orderly Situation in the Paper) as (by their Position) best to express to the Eye, their Relation or Respect to one another. As Contraries or Correlatives, one against the other; Subordinates or Appurtenances under their Principle, which may serve as a kind of Local Memory.

Thus (in one Paper) under the Title Mankind, may be placed (not confusedly, but in decent order) Man, Woman, Child Boy,

Girle or rebro ni estante

In another Paper, under the Title Body, may be written (in like convenient Order) Head (Hair, Skin, Ear) Face, Forehead, Eye (Eyelid, Eyebrow) Cheek, Nose, (Nostril) Mouth (Lip, Chin) Neck, Throat, Back, Breast, Side, (Right-Side, Lest-Side) Belly, Shoulders, Arm (Elbow, Wrist,) Hand, (Back, Palm) Finger (Thumb, Knuckle, Nail) Thigh, Knee, Leg, (Shin, Calf, Ancle) Foot, (Heel, Sole, Toe.)

And when he hath learned the Import of Words in each Paper, let him write them in like Manner, in distinct Leaves, or Pages of a Book (prepared for that Purpose) to confirm his Memory, and to have Recourse

to it upon Occasion.

In a Third Paper, you may give him the Inward Parts; as Skull (Brain) Throat (Wind-

(Windpipe, Gullet) Stomach, Guts, Heart, Lungs, Liver, Spleen, Kidney, Bladder (Urine) Vein (Blood) Bone (Marrow) Flesh, Fat, &c.

In another Paper, under the Title Beast, may be placed Horse (Stone-Horse, Gelding,) Mare (Colt) Bull (Ox) Cow, Calf, Sheep, Ram (Wether) Ewe (Lamb) Hog, Boar, Sow, Pig, Dog (Mastiff, Hound, Greyhound, Spaniel) Bitch (Whelp, Puppy) Hare, Rabbet, Cat, Mouse, Rat, &c.

Under the Title Bird or Forel, put Cock, Capon, Hen, Chick, Goose (Gander) Gosling, Duck (Drake) Swan, Crow, Kite, Lark, Oc.

Under the Title Fish, put Pike, Eel, Place, Salmon, Lobster, Crab, Oyster, Crawfish, Oc.

You may then put Plants or Vegetables, under several Heads or Subdivisions of the same Head, as Tree (Root, Body, Bark, Bough, Leaf, Fruit, Oak, Ash, Apple-tree, Pear-tree, Vine, &c. Fruit; Apple, Pear, Plumb, Cherry, Grape, Nut, Orange, Lemon. Flower; Rose, Tulip, Gillyslower. Herb; (Weed) Grass, Corn, Wheat, Barley, Rye, Pea, Bean.

And the like of Inanimates; as Heaven, Sun, Moon, Star, Element, Earth, Water, Air, Fire; and under the Title Earth, Clay, Sand, Gravel, Stone. Metal, Gold, Silver, Brass, Copper, Iron (Steel) Lead, Tin (Pewter) Glass. Under the Title Water, put Sea, Poud,

Pond, River, Stream. Under that of Air, put Light, Dark, Mist, Fog, Cloud, Wind, Rain, Hail, Snow, Thunder, Lightning, Rainbow. Under that of Fire; Coal, Flame, Smoak, Soot, Ashes.

Under the Title Cloaths, put Woollen (Cloth, Stuff) Linnen (Holland, Lawn, Lockarum) Silk (Satin, Velvet) Hat, Cap, Band, Doublet, Breeches, Coat, Cloak, Stocking, Shoe, Boot, Shirt, Petricoat, Gown, &c.

Under the Title House, put Wall, Roof,

Door, Window, Casement, Room.

Under Room, put Shop, Hall, Parlour, Dining-Room, Chamber, Study, Closet,

Kitchin, Cellar, Stable, &c.

And under each of these, as distinct Heads, the Furniture or Utensils belonging thereunto; with Divisions and Subdivisions, as there is Occasion; which I forbear to Mention, that I be not too Prolix.

And in like manner, from Time to Time, may be added more Collections, or Clauses of Names or Words, conveniently digested, under distinct Heads, and suitable Distributions; to be written in distinct Leaves, or Pages of his Book, in such Order, as may seem convenient.

When he is furnished with a competent Number of Names, though not so many as I have mentioned: It will be seasonable to teach him, under the Titles Singular and

Plural,

Plural, the Formation of Plurals from Singulars, by adding S or Es. As Hand Hands, Face Faces, Fish Fishes, &c. with some few Irregulars, as Man Men, Woman Women, Foot Feet, Tooth Teeth, Mouse Mice, Lowse Lice, Ox Oxen, &c.

Which, except the Irregulars, will serve for Possessives, to be after taught him; which are formed by their Primitives by like Addition of S or Es, except some sew Irregulars, as My Mine, Thy Thine, Our Ours, Your Yours,

His, Her, Hers, Their Theirs, &c.

And in all those, and other like Cases, it will be proper first to shew him the Particulars, and then the General Title.

Then teach him in another Page, or Paper, the Particulars, a, an, the, this, that, these,

those.

And the Pronouns, I, me, my, mine, thou, thee, thy, thine, we, us, our, ours, ye, you, your, yours, he, him, his, she, her, hers, it, it's, they, them, their, theirs, who, whom, who's.

Then under the Titles Substantive Adje-Give, teach him to Connect these; as, My Hand, your Head, his Foot, his Feet, her Arm, her Arms, our Hats, their Shoes, John's

Coat, William's Band, &c.

And in order to furnish him with more Adjectives, under the Title Colours, you may place, Black, White, Gray, Green, Blue, Yellow, Red, &c. And having shewed the Particulars, let him know that these are called

called Colours. The like for Tafte and Smell. As Sweets Bitter, Sour, Stinks vid . and 2

And for Hearing; Sound, Noise, Word. Then for Touch or Feeling . Hot, Warm, Cold, Cool, Wet, Moift, Dry, Hard, Soft,

Tough, Brittle, Heavy, Light, &c.

From whence you may furnish him with more Examples of Adjectives with Substantives; as, White Bread, Brown Bread, green Grass, fost Cheese, hard Cheese, black Har, Thine, Our Sestat Hand van

And then inverting the Order, Substantive, Adjective, with the Verb Copulative between. As, Silver is White, Gold is Yellow, Lead is heavy, Wood is light, Snow is white, Ink is black, Flesh is fost, Bone is hard, I am fick, I am not well, Oc. which will begin to give him some Notion of Syntax.

In like Manner, when Substantive and Sub-Stantive are so connected; as Gold is a Metal, a Rose is a Flower; they are Men, they are Women, Horses are Bealts, Geese are Fowls,

Larks are Birds, Co. In T and rebru won't

delles

Then as those before relate to Quality, you may give him forme other Words relating to Quantity; as long, flort, broad, narrow, thick, thin; high, tall, low; deep, shallow, great, big, fmall (little) much, little; many, few, full, empty; whole, part, piece; all, fome, none, ftrong, weak, quiek, flow, equal, unequal, bigger, less. Porticulars,

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Then Words of Figure; as Strait, Crooked, Plain, Bowed, Concave, Hollow, Convex; Round, Square, Three-Square, Sphere, Globe, Bowl, Cube, Die, Upright, Sloping, leaning Forward, leaning Backward, Like, Unlike.

Of Gesture; as Stand, Lie, Sit, Kneel,

Sleep.

Of Motion; as Move, Stir, Reft, Walk, Go, Come, Run, Leap, Ride, Fall, Rife, Swim, Sink, Drawn, Slide, Creep, Crawl, Fly, Pull, Draw, Thrust, Throw, Bring, Fetch, Carry

Then Words relating to Time, Place, Number, Weight, Measure, Money, &c. are in convenient Time, to be shewed him distinctly; for which the Teacher according to his Discretion, may take a convenient Seaton.

As likewise the Time of the Day; the Days of the Week, the Days of the Month, the Months of the Year; and other Things relating to the Almanack, which he will quickly be capable to understand, if once Methodically shewn him.

As likewise the Names, and Situation of Places, and Countries, which are convenient for him to know; which may be orderly written in his Book, and shewed him in the Map of London, England, Europe, the World, &c.

But these may be done at leisure, as likewise the Practice of Arithmetick, and other like Pieces of Learning. In the mean time, after the Concord of Substantive and Adjective, he is to be shewed by convenient Examples, that of the Nominative and Verb. As for Instance: I go, you see, he sits, they stand, the Fire burns, the Sun shines, the Wind blows, the Rain salls, the Water runs; and the like, with the Titles in the top Nominative, Verb.

Verb, Accusative) give him Examples of Verbs Transitive; as, I see you, you see me, the Fire burns the Wood, the Boy makes the Fire, the Gook roasts the Meat, the Butler

lays the Cloth, we cat our Dinner.

Or even with a double Accusative; as you teach me Writing or to Write, John teacheth me to Dance, Thomas tells me a Tale, $\mathcal{O}_{\mathcal{C}}$.

After this, you may teach him the Flexion or Conjugation of the Verb, or what is Equivalent thereunto; for in our English Tongue, each Verb hath but two Tenses, the Present and the Preter, two Participles, the Active and the Passive, all the rest is performed by Auxiliaries, which Auxiliaries have no more Tenses than the other Verbs.

Those Auxiliaries are, Do, did, will, would, shall, should, may, might, can, could, must, ought, to, have, had, am, be, was. And if by Examples you can infinuate the Signification of these sew Words, you have taught him the

whole Flexion of the Verb.

And

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fi

And here it will be convenient, once for all, to write him out a full Paradigm of some one Verb, (suppose to see) through all those Auxiliaries.

The Verb it self hath but these Four Words to be learn'd; see, saw, seeing, seen; save that after thou, in the Second Person Singular, in both Tenses, we add est; and in the Third Person Singular, in the Present Tense, etb or es, or instead thereof, st, th, s; and so in all Verbs.

Then to the Auxiliaries, do did, will would, shall should, may might, can could, must ought to, we join the Indefinite see. And after have, had, am, be, was, the Passive Particle seen: And so for all other Verbs.

But the Auxiliary Am or Be, is somewhat Irregular in a double Form.

Am art is; Plural are: Was wast was; Plural were.

Be beest be; Plural be: Were wert were; Plural were.

Be, am, was, being, been.

Which, attended with the other Auxiliaries, make up the whole Passive Voice.

All Verbs, without Exceptions, in the Active Participle, are form'd by adding ing; as, see seeing, teach teaching, Oc.

The Preter Tense and the Participle are formed regularly, by adding ed; but are oft subject to Contractions, and other Irregularities; sometime the same in both, sometime

different; and therefore it is convenient here to give a Table of Verbs, especially the most usual, for those Three Cases, which may at once teach their Signification and Formation: As, boil boiled, rost rosted rosted, bake baked baked, oc. teach taught taught, bring brought brought, buy bought bought, oc. see saw seen, give gave given, take took taken, forsake forsook forsaken, write wrote written, oc. with many more, sit to be learned.

The Verbs being thus dispatched, he is then to learn the Prepositions; wherein lies the whole Regimen of the Noun. For Diversity of Cases we have none; the Force of which is to be infinuated by convenient Examples, suited to their different Significations. As for Instance, Or; a Piece of Bread, a Pint of Wine, the Colour of a Pot, the Colour of Gold, a Ring of Gold, a Cup of Silver; the Mayor of London, the longest of all, &c.

And in like manner, for off on upon to unto, till until, from at in within, out without, into out of, about over under, above below, between among, before behind after, for, by, with, through, against, concerning: And by this Time, he will be pretty well enabled to understand a fingle Sentence.

In the last Place; He is in like manner to be taught Conjunctions, which serve to connect not Words only, but Sentences: As, and also, likewise, either or whether, neither

nor,

nor, if then, why, wherefore, because, therefore, but, though, yet, &c. and these illustrated by convenient Examples in each Case: As, Because I am cold, therefore I go to the Fire, that I may be warm, for it is cold Weather.

If it were fair, then it would be good walking; but however, though it rain, yet I must go, because I promised: With other like Instances.

And by this Time, his Book, if well furnish'd with Plenry of Words, and those well digested under several Heads, and in good Order, and well recruited from Time to Time as new Words occur, will serve him in the Nature of a Distionary and Grammar.

And in case the Deaf, Person be otherwise of a good Natural Capacity, and the Teacher of a good Sagacity; by this Method, proceeding gradually Step by Step, you may, (with Diligence, and due Application of Teacher and Learner,) in a Year's Time, or thereabouts, perceive a greater Progress than you would expect, and a good Foundation laid for further Instruction in Matters of Religion, and other Knowledge which may be taught by Books.

Pen, Ink, and Paper ready at Hand, to write down in a word what you fignify to him by Signs, and cause him to write, or shew how to write, what he signifies by Signs; which

F. 2

way of fignifying their Mind by Signs, Deaf Persons are often very good at. And we must endeavour to learn their Language, if I may so call it, in order to teach them ours; by shewing what Words answer to their Signs.

Twill be necessary also, as you go along, after some convenient Progress made, to express (in as plain Language as may be) the Import of some of the Tables: As,

for Instance, 2008 and

The Head is the highest Part of the Body, the Feet the lowest Part: The Face is the Forepart of the Head: The Forehead is over the Eyes; the Cheeks are under the Eyes: The Nose is between the Cheeks; the Mouth is under the Nose, and above the Chin, Oc.

And fuch plain Discourse put into Writing, and particularly explain'd, will teach him by degrees to understand plain Sentences. And like Advantages a Sagacious Teacher may take, as Occasion offers it self from Time to Time.

This Extract is mostly taken out of the Ingenious Dr. Wallis; and lying hid in that little Book, which is but rarely enquir'd after, and too scarcely known, died in a manner with that Great Man. And as he designed it for the General Use of Mankind, that labour'd under the Missortune of losing those Two valuable Talents of Hearing and Speak-

Speaking; I thought it might not be amiss, (in the Life of so particular a Dumb Person as I am writing) to give them this small but particular Fragment of Grammar and Syntax.

It is exactly adjusted to the English Tongue; because such are the Persons with whom the Doctor had to deal, and such the Persons whose Benefit alone I consult in this Treatise.

One of the Chief Persons, who was taught by Dr. Wallie, was Mr. Alexander Popham, Brother-in-Law (if I am not mistaken) to the present Earl of Oxford; and he was a very great Proficient in this way; and, tho he was born deaf and dumb, understood the Language so well, as to give under his Hand many rare Indications of a Masterly Genius.

The Uncle of his present Sardinian Majesty, as I have been credibly inform'd, had the want of the same Organs; and yet was a persect Statesman, and wrote in Five or Six

different Languages elegantly well.

Bishop Burnet, in his Book of Travels, tells us a Story almost incredible; but tells it as a Passage that deserves our Belief. It is concerning a young Lady at Genoa, who was not only Deaf and Dumb, but Blind too (it seems) into the Bargain; and this Lady, he assures us as a Truth, could, by putting her Hand on her Sister's Mouth, know every Thing she said.

But

But to return back to England: We have many rare Instances of our own Countrymen, the Principal of whom I shall mention, as their Names occur to my Memory. Sir John Gawdy, Sir Thomas Knotcliff, Sir — Gostwick, Sir Henry Lydall, and Mr. Richard Lyns of Oxford, were all of this Number; and yet Men Eminent in their several Capacities, for understanding many Authors, and expressing themselves in writing with wonderful Facility.

In Hatton Garden, there now lives a Miracle of Wit and Good Nature; I mean the Daughter of Mr. Loggin; who, tho born deaf and dumb, (and she has a Brother who has the same Impediments) yet writes her Mind down upon any Subject with such Acuteness, as would amaze Learned Men themselves, and put many Students, that have passed for Wits, to a Blush, to see themselves so far surpassed by a Woman, amidst that Desiciency of the Common Organs. If any body speaks a word distinctly, this Lady will, by observing narrowly the Motion of the Speaker's Lips, pronounce the Word afterwards very intelligibly.

As there are a great many Families in England and Ireland, that have several, and some even have five or Six Dumb Persons belonging to them; and as a great many more believe it impossible for Persons born Deaf and Dumb to Write and Read, and

have

have thence taken Occasion to say and affert, that Mr. Campbell could certainly speak; I could never think it a Digression in the History of this Man's Life, to set down the Grammar by which he himself was taught, and which he has taught others; (Two of which Scholars of his, are Boys in this Town;) partly to consute the Slander made against him, and partly for the Help of others Dumb and Deaf; whose Parents may, by these Examples, be encouraged to get them taught.

C H A P. IV.

Toung Duncan Campbell returns with his Mother to Edinburgh. The Earl of Argyll's Oververthrow. The Ruin of Mr. Archibald Campbell, and his Death. Young Duncan's Practice in Prediction at Edinburgh, while yet a Boy.

Seven Years of Age, Half a Highlander and Half a Laplander, delighted in wearing a little Bonnet and Plaid, thinking it look'd very Manly in his Countrymen; and his Father, fo soon as he was out of his Hanging-Sleeves, and left off his Boy's Vest, indulged him with that Kind of Dress, which is truly Antique and Heroick. In this early Part of his Nonage, he was brought to Edinburgh by his Mother-in-Law; where I my self grew afresh acquainted with her, his Father being then but lately dead. Just after the Civil Commotion,

tion, and off and on have known him ever fince, and converfed with him very frequently during that Space of Time, which now is about Three or Four and thirty Years : fo that whatever I fay concerning him in the future Pages, I shall relate to the Reader from my own certain Knowledge; which, as I refolve to continue Anonymous, may perhaps not have fo much Weight and Authority, as if I had prefix d my Name to the Account. Be that as it will; there are Hundreds of living Witnesses, that will justify each Action I relate; and his own future Actions while he lives, will procure Belief and Credit to the precedent ones which I am going to record: So that if many do remain Infidels to my Relations, and will not allow them Exact, (the Fate of many as credible, and more important Historians than my felf) I can however venture to flatter my felf, that greater will be the Number of those who will have a Faith in my Writings, than of those who will reject my Accounts as incredible.

Having just spoke of the Decease of Mr. Archibald Campbell, the Father of our young Duncan Campbell; it will not be amis here to observe, how true the Predictions of his Lapland Mother were, which arose from Second Sight, according to the Notices given by the Child's Father to its Grandsather, in his Letter from Lapland, even before it was born; which shews, that the Insant held this Second

cond Sighted Power, or Occult Faculty of

Divination even by Inheritance.

In the Year 1685, the Duke of Monmouth and the Earl of Argyll sailed out of the Ports of Holland without any Obstruction, the Earl of Argyll in May with three Ships for Scotland, and Monmouth in June with the

fame Number for England.

The Earl fetting out first, was also the first at Landing. Argyll having attempted to Land in the North of Scotland, and being disappointed by the Vigilance of the Bishop of the Orcades, Landed in the West, and Incamped at Dunstafne Castle in the Province of Lorn, which had belonged to him. He omitted nothing that might draw over to him all the Malecontents in the Kingdom, whom he thought more Numerous than they afterwards appeared to be. He dispersed about his Declarations, wherein, after protesting, that he had taken up Arms only in Defence of Religion and the Laws, against an unjust Usurper (so he stiled King James the Second) he invited all good Protestants, and such Scots as would affert their Liberty, to join him against a Prince, he said, who was got into the Throne, to ruin the Reformation, and to bring in Popery and Arbitrary Power. Next he fent Letters to those he thought his Friends, (among whom was Mr. Archibald Campbell, who according to the vast deference paid by the Scots to their Chief, joined him, tho' in his Heart of a quite different Principle to call them to his Assistance: He Detached two of his Sons to make Inroads in the Neighbourhood, and compel some by Threats, others by mighty Promises to join him. All his Contrivances could not raise him above three Thousand Men, with whom he Incamped in the Isle of Bost, where he was soon in a manner Besieged by the Earl of Dunbarton, with the King's Forces, and several other Bodies Commanded by the Duke of Gordon, the Marquis of Athol, the Earl of Arran, and other Great Men, who came from all Parts to quench the Fire before it grew to a Head.

The Earl of Argyll being obliged to quit a Post he could not make good, went over into a Part of the Country of his own Name, where having hastily Fortified a Castle called Ellingrey, he put into it the Arms and Ammunition taken out of his Ships, which lay at Anchor under the Cannon of a Fort he Erected near that Place. There his Rout began; for going out from the Castle with his Forces to make an Incursion, one of his Parties were Deseated by the Marquis of Athol, who slew Four Hundred of his Men; and Captain Hamilton who Attacked his Ships with some of the King's, and took them

without any Resistance.

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The Earl of Dunbarton advancing towards him, at the fame time, by long Marches, while he endeavoured to fecure himself by Rivers, surprized him passing the Clyde in the Village of Killern, as he was Marching towards Lenox. Dunbarton coming upon them at Night, would have staid till the next Day to Attack the Rebels, but they gave him not fo much time, for they paffed the River in the Night, in fuch Confusion, that being overcome with Fear they dispersed as foon as over. Argyll could scarce rally fo many as would make him a finall Guard, which was foon feattered again; Dunbarton having passed the River, and divided his Forces to pursue those that fled. Argyll had taken Guides to Conduct him to Galloway; but they mistaking the Way, and leading him into a Bog, most of those, that still followed him, quitted their Horses, every Man shifting for himself.

Margyll himself was making back alone towards the Clyde, when two Resolute Servants, belonging to an Officer in the King's Army meeting him, tho they knew him not, bid him Surrender. He fir'd at, and missed them; but they took better Aim, and wounded him with a Pistol Ball. Then the Earl drawing his two Pistols out of the Holsters, quitted his Horse, that was quite tired, and took the River. A Country Fellow, who came with those two that had first assaulted him, purfued him with a Pistol in his Hand; the Earl would have fired one of his, but the Flint failing he was dangerously wounded in the Head, by the Peasant. He discovered himself, as he fell Sensless, crying out, Unfortunate Argyll. This Nobleman how far soever he may be thought missed in Principle, was certainly in his Person a very Brave and a very Gallant Hero. They made haste to draw him out and bring him to himself; after which, being delivered up to the Officers, the erring unfortunate Great Man was conducted to Edinburgh and there Beheaded.

Many Gentlemen that followed the Fortunes of this Great Man, tho' not in his Death. shared in all the other Calamities attending his Overthrow. They most of them fled into the remotest Isles and the obscurest Corners of all Scotland; contented with the faving of their Lives; they grew Exiles and Banished Men of their own making, and Abdicated their Estates before they were known to be Forfeited, because, for fear of being informed against by the Common Fellows they Commanded, they durst not appear to lay their Claims. Of this Number was Mr. Archibald Campbell; and this new Disaster wounded him deep into the very Heart, after so many late Misadventures, and fent him untimely to the Grave. He perfectly pined away and wasted; he was fix Months dying Inch by Inch, and the Difference between his Last Breath and his way

of Breathing during all that time, was only that he expired with a greater Sigh than he ordinarily fetched every time when he drew his Breath.

Every Thing the Lapland Lady had Predicted so long before, being thus come to pass, we may the less admire at the Wonders performed by her Son, when we consider this Faculty of Divination to be so derived to him from her, and grown as it were Here-

ditary.

Our Young Prophet, who had taught most of his little Companions to converse with him by Finger, was the Head at every little Pastime and Game they play'd at. Marbles (which he used to call Children's playing at Bowls) yielded him mighty Diversion; and he was fo dextrous an Artist at shooting that little Alabaster Globe from between the end of his Fore-finger and the Knuckle of his Thumb, that he feldom missed hitting Plum (as the Boys call it) the Marble he aimed at, tho' at the distance of two or three Yards. The Boys always when they play'd coveted to have him on their Side, and by hearing that he foretold other Things, used to consult him, when they made their little Matches (which were Things of great Importance in their Thoughts) who should get the Victory. He used commonly to leave these Trisles undecided, but if ever he gave his Opinion in these trivial Affairs, the Persons fared well by their

their Consultation, for his Judgment about them was like a petty Oracle, and the End always Answered his Prediction. But I would have my Reader imagine (that the our Duncan Campbell was himself but a Boy) He was not consulted only by Boys; his Penetration and Insight into Things of a high Nature, got Air, and being attested by credible Witnesses won him the Esteem of Perfons of Mature Years and Discretion.

If a Beautiful young Virgin languished for a Husband; or a Widow's Mind was in Labour to have a second Venture of Infants by another Spouse: If a House-keeper had lost any Thing belonging to her Master, still little Duncan Campbell was at Hand; he was the Oracle to be applied to, and the little Chalk'd Circle, where he was diverting himself with his Play Fellows near the Cross at Edinburgh, was frequented with as much Solicitation and as much Credit, as the Tripos of Apollo was at Delphos in Ancient Times.

It was highly Entertaining to see a Young Blooming Beauty come and stily pick up the Boy from his Company, carry him home with as much eagerness as she would her Gallant, because she knew she should get the Name of her Gallant out of him before he went, and bribe him with a Sugar-Plumb to write down the Name of a Young Scots Peer in a green

Ribbon that her Mouth watered after.

How often, after he has been wallowing in the Duft, have I my felf feen nice squeamish Widows help him up in their gilded Chariots and give him a pleasant Ride with them; that he might tell them they should not long lie alone; little Duncan Campbell had as much Buliness upon his Hands as the Parsons of all the Parishes in Edinburgh: He commonly was confulted, and named the Couples before the Minister joined them. Thus he grew a rare Customer to the Toyshop, from whence he most an end received Fees and Rewards for his Advices. If Lady Betty fuch a one, was foretold that she should certainly have Beau such a one in Marriage ; then little Duncan was fure to have a Hobby-Horse from the Toyshop as a Reward for the promised Fop. If such a Widow that was Ugly but very Rich, was to be pushed hard for, as the pretended (tho' in reality eafily won) little Duncan upon enfuring her fuch a Captain, or fuch a Lieutenant Colonel was fure to be presented from the same Child's Warehouse with a very handsome Drum, and a Silver'd Trumpret. And his or rooff seen out

If a Sempstress had an Itching desire for a Parson, she would upon the first Assurance of him, give this little Apollo a Pastboard Temple, or Church finely painted, and a Ring of Bells into the Bargain, from the same Toy-Office.

Access to this Boy, to learn bill Oxfor laming

If a Housekeeper lost any Plate, the Thief was certain to be catch'd; provided she took little Master into the Store-Room, and ask'd him the Question, after she had given him

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Neither were the Women only his Consultors: The grave Merchants, who were anxious for many Ventures at Sea, applied to the Boy, for his Opinion of their Security; and they look'd upon his Opinion to be as safe, as the Insurance-Office for Ships. If he but told them, (tho' the Ship was just set Sail, and a Tempest rose just after on the Ocean,) that it would have a successful Voyage, gain the Port designed, and return home safe laden with the Exchange of Traffick and Merchandize; they dismiss'd all their Fears, banish'd all their Cares, set their Hearts at Ease, and safe in his Opinion, enjoy'd a Calm of Mind amidst a Storm of Weather.

I my self knew one Count Cog, an Eminent Gamester; who was a Person so far from being of a credulous Disposition, that he was an Unbeliever in several Points of Religion, and the next Door to an Insidel. Yet as much as he was a Stranger to Faith, he was master'd and overpower'd so far in his Incredulity, by the strange Events, which he had seen come frequently to pass from the Predictions of this Child, that he had commonly daily Access to this Boy, to learn his more adverse and more prosperous Hours of Gaming. At first

first indeed he would try; when the Child foretold him his ill Fortune, whether it would prove true; and relying upon the mere Hazard and Turn of the Dye, he had always (as he observed) a Run of ill Luck on those forbidden Days, as he never fail'd of Good, if he chose the fortunate Hours directed by the Boy. One Time above all the rest, just before he was departing from Edinburgh, and when the Season of Gaming was almost over; most Persons of Wealth and Distinction withdrawing for Pleasure to their Seats in the Country, he came to young Duncan Campbell; to confult; and was extremely folicitous to know, how happily or unluckily he should end that Term (as we may call it) of the Gamesters gueighty Business, viz. Play; there being a long Vacation likely to enfue, when the Gaming-Table would be empty, and the Box and Dice lie idle, and cease to rattle. The Boy encouraged him to well with his Predictions on this Occasion, that Count Cog went to the Toy-shop, brought him from thence a very fine Ivory Totum, (as Children call it) a pretty Set of painted and gilded little Nine-pins and a Bowl, and a large Bag of Marbles: And what do you think the Gamester got by this little Present, and the Prediction of the Boy: Why, without telling the least Tittle of Falshood, within the Space of the last Week's Play, the Gains of Count Cog really amounted to no less than TwenTwenty Thousand Pounds Sterling, Nett

Money.

Having mention'd these Persons of so many different Professions, by borrow'd Names, andperhaps in a manner feemingly ludicrous; I would not have my Reader from hence take Occasion of looking upon my Account as fabulous: If I was not to make use of borrow'd Names, but to tell the Real Characters and Names of the Persons, I should do Injury to those old Friends of his, who first gave Credit to our young Seer; while I am endeavouring to gain him the Credit and Esteem of new ones, in whose way it has not yet happen'd to consult him. For many Persons are very willing to ask fuch Questions as the foregoing ones; but few or none willing to have the Publick told they ask'd them; tho' they fucceeded in their Wish, and were amply satisfy'd in their Curiofity. I have represented them perhaps in a ludicrous manner; because tho they are mysterious Actions, they are still the Actions of a Boy; and as the Rewards he receiv'd for his Advices did really and truly consist of such Toys as I mention'd, so could they not be treated of in a more ferious manner, without the Author's incurring a Magisterial Air of Pedantry, and shewing a Mind, as it were, of being mighty grave and fententious about Trifles. There are however some Things of greater Weight and Importance, done by him in a more advanc'd Stage of Life, which

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which will be deliver'd to the Publick with that Exactitude and Gravity which becomes them; and in fome of those Relations, the Names of some Persons that are concern'd, shall be printed; because it will not at all be injurious to them, or because I have their Leave, and they are still living to testify what

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In the mean time, as the greatest Part of his Non-age was spent in Predicting almost innumerable Things, which are all however reducible to the General Heads above-mention d; I will not tire the Reader with any Particulars; but instead of doing that, before I come to frew his Power of Divination in the more active Parts of his Life, and when, after Removing from Edinburgh to London, he at fast made it his publick Profession; I shall account how fuch Divinations may be made; and divert the Reader with many fare Examples (taken from leveral faithful and undoubted Historians) of Persons, who have done the like before him, some in one way, and some in another; tho in this he seems to be peculiar, and to be (if I may be allow'd the Expression) a Species by bimself alone in the Talent of Prediction; that he has collected within his own individual Capacity, all the Methods which others feverally us'd, and with which they were differently and fingly gifted in their feveral Ways of Forefeeing and Foretelling in Obest bas bog out

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This Art of Prediction is not attainable any otherwife, than by these Three Ways: First, It is done by the Company of Familiar Spirits and Genij; which are of Two Sorts, (fome good, and some bad) who tell the gifted Person the Things of which he informs other People. 2dly, It is perform'd by the Second Sight; which is very various, and differs in most of the Possessors; it being but a very little in some, very extensive and constant in others; beginning with some in their Infancy, and leaving them before they come to Years: Happening to others in a Middle Age; to others again in an old Age, that never had it before, and lasting only for a Term of Years, and now and then for a very short Period of Time; and in some intermitting, like Fits as it were of Vision, that leave them for a Time, and then return to be as strong in them as ever : And it being in a manner Hereditary to some Families, whose Children have it from their Infancy (without Intermission) to a great old Age, and even to the Time of their Death; which they often foretel before it comes to pass, to a Day, nay, even to an Hour. 3 dly, It is attain'd by the diligent Study of the lawful Part of the Art of Magick. Whitehall my aid middly

Before I give the Reader an Account, (as I shall do in Three distinct Discourses) 1st, Concerning the Intercourse which Familiar Spirits, viz. the good and bad Genij, have had,

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and continue to have to a great Degree with fome felect Parts of Mankind. 2dly, Concerning the wonderful and almost miraculous Power of a Second Sight, with which many (beyond all Controversy) have been extraordinarily, but visibly gifted. And 3 dly, Concerning the Pitch of Perfection, to which the Magick Science has been carry'd and promoted by some Adepts in that mysterious Art: I will premise a few Particulars about the Genij, which attended our little Duncan Campbell, and about the Second Sight, which he had when yet a Child, and when we may much more eafily believe, that the Wonders he perform'd and wrote of, must have been rather brought about by the Intervention of fuch Genij, and the Mediation of fuch a Sight; than that he could have invented fuch Fables concerning them, and compass'd such Predictions, as feem'd to want their Assistance, by the mere Dint of a Child's Capacity.

One Day, I remember, when he was about Nine Years of Age, going early to the House where he and his Mother liv'd, and it being before his Mother was stirring, I went into little Duncan Campbell's Room, to divert my self with him: I found him sitting up in his Bed, with his Eyes broad open, but as motionless as if he had been asleep, or even (if it had not been for a lively, beautiful Colour, which the little, pretty, sair, Silver-hair'd Boy always had in his Cheeks;) as if he had been

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been quite dead. He did not feem so much as to breathe: The Eyelids of him were so fix'd and immovable, that the Eyelashes did not so much as once shake, which the least Motion imaginable must agitate: Not to say that he was like a Person in an Ecft asy, he was at least in (what we commonly call) a brown Study to the highest Degree, and for the largest Space of Time I ever knew. I, who had been frequently inform d by People, who have been present at the Operations of Second-lighted Persons, that, at the Sight of a Vision, the Eyelids of the Person are erected, and the Eyes continue staring till the Object vanishes, I, I fay, fat my felt foftly down on his Bedfide, and with a quiet Amazement observed him; avoiding diligently any Motion, that might give him the least Disturbance, or cause in him any Avocation, or Distraction of Mind, from the Bufiness he was so intent upon. I remark d, that he held his Head fideways, with his Mouth wide open, and in a listining Posture; and that after so lively a manner, as, at the first general Thought, made me forget his Deafnels, and plainly imagine he heard something, till the Second Thought of Reflection brought into my Mind the Misfortune that thut up all Passage for any Sound through his Ears. After a stedfast Gaze, which lasted about Seven Minutes, he smil'd, and stretch'd his Arms, as one recovering from a Fit of Indolence, and rubb'd his Eyes; then turning towards

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towards me, he made the Sign of a Salute. and hinted to me upon his Fingers his Defire for Pen, Ink and Paper; which I reach'd him from a little Desk, that stood at his Bed's Duncan Campbell. No. be veriter lower . 1997

Placing the Paper upon his Knees, he wrote me the following Lines; which, together with my Answers I preserve by me, for their Rarity, to this very Day; and which I have transcribed Word for Word, as they form a little Series of Dialogue, some and and a watt

Duncan Campbell. I am forry I can't flay with you; but I feall fee my pretty Youth and my Lamb by and by, in the Fields near a little Coppice, or Grove, where I go often to play with them; and I would not lose their Company for the whole World: For they and I are mighty familiar together; and the Boy tells me every thing, that gets me my Reputation among the Ladies and Nobility; and you must keep it secret.

My Question. I will be fure to keep it secret. But how do you know you are to meet them there To-day? Did the little Boy ap-

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Duncan Campbell. Tes, be did; and fignified, that be had several Things to predict to me, concerning People that he forekness would come to me the Week following, to ask me Questions.

My Question. But what was you staring at, when I came in ? sand troop board soit and

Duncan Campbell. Why, at that little Box, todald come to Piercs A. Act set or pleased to

The LIFE and ADVENTURES

that goes along with the Lamb I speak of; and twas then be made me the Appointment.

My Question. How does he do it? Does he him from a little Disk, that flood at he sirw

Duncan Campbell. No, be writes sometimes, but oftner be speaks with his Fingers, and mighty swift: No Man can do it soquick, or write half fo foon. He has a little Bell in his Hand, like that which my Mother makes me a Sign to Chake, when he wants the Servants; with that he tickles my Brain strangely, and gives me an incredible Delight of Feeling in the Infide of my Head; be usually wakes me with it in the Morning, when be comes to make me an Appointment. I fancy, tis what you call Hearing, which makes me mighty desirous I could hear in your way; Tis fweeter to the Feeling, methinks, than any Thing to the Tafte: It is just as if my Head was tickled to death, as my Nurfe used to tickle my Sides; but'tie a different Feeling, for it makes Things like little Strings, tremble in my Temples, and behind my Ears. Now I remember, I will tell you mbat'tis like, that makes me believe 'tis like your Hearing, and that strange Thing, which you, that can Speak, call Sound or Noise: Because, when I was at Church with my Mother, who told me the Bells could be heard ringing a Mile off; as I was kneeling on the Bench, and leaning over the Top of the Pew, and gnawing the Board; every time the Man pull'd the Rope, I thought all my Head beat, as if it would come to Pieces; but yet it pleased me, methought,

methought, rather than pain'd me, and I would be always gnawing the Board, when the Man pull'd the Rope, and I told my Mother the Reason: The feeling of that was something like the little Bell, but only that made my Head throb as if it would break, and this tickles me and makes, as it were, little Strings on the back of my Ears dance and tremble like any Thing; is not that like your way of Hearing? - If it be, it is a sweet Thing to hear. -- It is more pleasant than to see the finest Colours in the World. --- It is something like being tickled in the Nose with a Feather till one Sneezes, or like the feeling, after one strikes the Leg, when it has been numb or asleep; only with this difference, that those Two Ways give a Pain and the other a Pleasure; I remember too, when I had a great Cold for about Two Months, I bad a feeling something like it, but that was blunt, dull, confused and troublesome. Is not this like what you call Hearing?

My Question. It is the finest kind of hearing, my Dear, it is what we call Musick. But what sort of a Boy is that, that meets

you? And what fort of a Lamb?

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Duncan Campbell. Oh! the they are like other Boys and other Lambs which you see, they are a Thousand Times prettier and finer; you never saw such a Boy nor such a Lamb in your Life-time.

My Question. How big is he? As big as you are? And what fort of a Boy is he?

Duncan

Duncan Campbell. He is a little pretty Boy, about as tall as my Knee, his Face is as white as Snow, and so are his little Hands; bis Cheeks are as red as a Cherry, and so are bis Lips: and when be breathes, it makes the Ain more perfumed than my Mother's Sweet Bags that the puts among the Linnen; be has got a Crown of Ruses, Comslips, and other Flowers upen his Head, fuch as the Maids gather in May; his Hair is like fine Silver Threads, and shine like the Beams of the Sun; he wears a loofe Veil down to his Feet, that is as Blue as the Sky in a clear Day, and embrroider d with Spangles, that look like the brightest Stars in the Night; be carries a Silver Bell in one Hand, and a Book and Pencil in the other: and be and the little Lamb will dance and leap about me in a Ring as high as my Head; the Lamb has got a little Silver Collar with Nine little Bells upon it; and every little piece of Wooll upon its Back, that is as white as Milk, is tied up all round it in Puffs like a little Misses Hair, with Ribbands of all Colours; and round its Head too are little Roses and Violets fluck very thick into the Wool that grows upon its Forebead, and behind and between its Ears in the Shape of a Diadem. They first meet me dancing thus; and after they have dane d some time, the little Boy writes down wonderful Things in his Book, which I write down in mine; then they dance again, till be rings his Bell, and then they are gone all

all of a sudden I know not where; but I feel the Tickling in the Inside of my Head, caus'd by the Bell, less and less, till I don't feel it at all; and then I go home, read over my Lesson in my Book, and when I have it by heart, I burn the written Leaves, according as the little Boy bids me, or he would let me have no more. But I hear the little Bell again; the little Boy is angry with me; he pull'd me Twice by the Ear, and I would not displease him for any Thing; so I must get up, and go immediately, to the foy and Delight of my Life.

I told him he might, if he would promise me to tell me more another Time: He said he would, if I would keep it secret. I told him I would; and so we parted: Tho just before he went, he said he smelt some Venison, and he was sure they would shortly have some for Dinner: And nothing was so sure, as that my Man had my Orders to bring a Side of Venison to me the next Day to Mrs. Campbell's; for I had been Hunting, and came this ther from the Death of a Deer that Morning; and intended, as usual, to make a Stay there

for Two or Three Days.

There are, I know, many Men of severe Principles, and who are more Strict, Grave and Formal, in their Manner of Thinking, than they are Wise; who will be apt to judge of these Relations, as Things merely Fabulous and Chimerical, and, not contented with being Disbelievers by themselves, will labour

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bour to infinuate into others this pernicious Notion, that it is a Sign of Infirmity and Weakness in the Head, to yield them Credit. But the I could eafily argue these Sir Gravities down; tho a Sentence or Two would do their Business, put them beyond the Power of replying, and strike them dumb; yet do I think it not worth my while : Their greatest .. and most wonted Objection against these Eudamons and Cacodamons, being, that it arises all from the Work of Fancy, in Persons of a melancholick Blood. If we confider the Nature of this Child's Dialogue with me, will it not be more whimfically strange and miraculous, to fay, that a Child of Nine Years old had only a Fancy of fuch Things as thefe, of which it had never heard any body give an Account, and that it could by the mere Strength of Imagination predict fuch Things as really after came to pass; than it is (when it does so strangely predict Things) to believe the Child does it, in the Manner it felf owns it does; which is by the Intervention of a good Dæmon, or a happy Genius? Departing therefore from these singular wife Mens Opinions, who will believe nothing Excellent can happen to others, which it has not been their Lot to enjoy a Share of; I shall take my Farewel hastily of them (without losing my own Time, or theirs) in the Words of the Ingenious and Learned Monsieur Le Clerc: Acerbos homines non moror, Indignos quippe, qui bac Studia tractent,

of

of Mr. DUNCAN CAMPBELL. 77 tractient, aut quorum Judicij ulla ratio habeatur.

I shall rather see how far these Things have lain open to the Eyes of, and been explain'd by the Ancient Sages : I will relate who among them were happy in their Genii, and who among the Moderns; whose Examples may be Authorities for our Belief. I will fet down as clearly as I can, what Perception Men have had of Genij, or Spirits, by the Sense of Seeing; what by the Sense of Hearing; what by the Sense of Feeling, Touching or Tasting; and, in fine, what Perception others have had of these Genij by all the Senses; what by Dreams, and what by Magick; a Thing rarely to be met with at once in any fingle Man, and which feems particular to the Child who was the Subject of our last little Historical Account. When I have brought Examples, and the Opinions of wife Philosophers, and the Evidence of undeniable Witnesses; which one would think sufficient to evince Persons, of the Commerce Men have with Spirits, if they were not past all Sense of Conviction; I shall, not so much to corroborate what I fay, as to shame some Wiseacres, who would by their frail Reason scan all Things, and pretend to folve the Mysteries ascribed to Spirits, as Facts merely natural, and who would banish from the Thoughts of Men all Belief of Spirits whatsoever; I shall, I say, (in order to put to shame these Wiseacres.

acres, if they have any Shame left) produce the Opinions of the Fathers as Divines, shew the Doctrine of Spirits in general to be conlistent with Christianity; that they are deliver'd in the Scripture, and by Christian Tradition; in which if they will not acquiesce, I shall leave them to the Labyrinth of their own wild Opinions, which in the end will to perplex their Judgments of Things, that they will be never able to extricate themselves. And these different Heads will be the Subject of the Chapter ensuing; and will (or I am greatly mistaken) form both an instructive, edifying and entertaining Discourse, for a Reader really and truly intelligent, and that has a good Tafte and Relish for fublime Things.

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An Argument, proving the Perception which Men have had, and have, by all the Senses, as Seeing, Hearing, &c. of Dæmons, Genij, or Familiar Spirits.

T is faid in the Ninth Book of the Morals of Aristotle, It is better to come at the probable Knowledge of fome Things above us in the Heavens, than to be capable of giving many Demonstrations relating to Things bere below. This is, no doubt, an admirable Proposition, and speaks the losty Aims

of that sublime Mind from whence it proceeded. Among all the Disquisitions in this kind, none feem to me more excellent, than those, which treat concerning the Genii, that attend upon Men, and guide them in the Actions of Life. A Genius or Damon of the good Kind is a fort of mediate Being, between Human and Divine, which gives the Mind of Man a pleafant Conjunction with Angelick and Celestial Faculties, and brings down to Earth a faint Participation of the Joys of Heaven. That there have been fuch fortunate Attendants upon wife Men, we have many rare Instances. They have been ascribed to Socrates, Aristotle, Plotinus, Porphyrius, Famblicus, Chicus, Scaliger and Cardan. The most celebrated of all these Ancients was Socrates; and as for his having a Genius or Damon, we have the Testimonies of Plato, Xenophon and Antifthenes, his Contemporaries, confirm'd by Laertius, Phitarch, Maximus Tyrius, Dion Chryfostomus, Cicero, Apuleius, Ficinus, and others, many of the Moderns befides Tertullian, Origen, Clemens Alexandrinus, Austin and others; and Socrates himself in Plato's Theage, fays, By some Divine Lot I bave a certain Damon, which has followed me from my Childhood as an Oracle; and in the same Place intimates, that the Way he gain'd his Instruction was by hearing the Damon's Voice. Nothing is certainly so easy as for Men to be able to contradict Things, tho ne-

ver fo well attested with such an Air of Truth. as to make the Truth of the Hiftory doubted by others as well as themselves where no demonstrative Proof can be brought to convince them. This has been the easy Task of those who object against the Damon of Socrates; but when no demonstrative Proof is to be had on either Side, does not Wisdom incline us to lean to the most Probable? Let us then confider whether the Evidences are not more credible, and Witnesses of such a Thing are not Persons of more Authority. than these Men are, who vouchfafe to give no reason but their own Incredulity for maintaining the contrary; and whether those therefore by the right Rule of judging, ought not much sooner than these, to gain over our Affent to their Affertions? 25 bits : 1911/200?

We will however, laying aside the Histories of those ancient Times, the Sense whereof, by various Readings and Interpretations
being put upon the Words, is render'd obsture and almost unintelligible, descend to
more modern Relations, the Facts whereof
shall be placed beyond doubt, by reason of the
Evidences we will bring to attest them, and
shall consequently prove the Rerception Men
have of Spirits or Genij by every Sense.

SECTION L

We will first begin as to the Perception of Spirits by the Sight.

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Mr. Glanvil, in his Collection of Relations, for proving Apparitions, Spirits, &c. tells us of an Irishman, that had like to have been carried away by Spirits, and of the Ghost of a Man who had been Seven Years dead, that brought a Medicine to his Bedside.

The Relation is thus:

A Gentleman in Ireland, near to the Earl of Orrery's, fending his Butler one Afternoon to buy Cards; as he pass'd a Field, to his Wonder, he efpy'd a Company of People sitting round a Table, with a deal of good Chear before them, in the Midst of the Field: And he going up towards them, they all arose and faluted him, and defir'd him to fit down with them; but one of them whisper'd these Words in his Ear; Do nothing this Company invites you to. Hereupon he refus'd to fit down at the Table; and immediately Table and all that belong'd to it were gone, and the Company are now dancing and playing upon Mufical Instruments. And the Butler being defir'd to join himself with them, but he refufing this also, they all fall to work; and he not being to be prevail'd with to accompany them in working, any more than in feafting or dancing, they all disappear'd, and the Butler is now alone: But instead of going forwards, Home he returns, as fast as he could drive, in a great Consternation; and was no sooner enter'd his Master's Door, but he fell down, and lay some Time senseles; but coming again

again to himself, he related to his Master or proving Apparitions, Spinballaq bad tahw

The Night following, there comes one of his Company to his Bedfide, and tells him, That if he offered to fir out of Doors the next Day, be would be carried away. Hereupon he kept within; but towards the Evening having need to make Water, he adventurd to put one Foot over the Threshold, feveral flanding by , which he had no fooner done, but they espy'd a Rope cast about his Middle; and the poor Man was hurried away with great Swiftness, they following him as fast as they could, but could not overtake him: At length they espy'd an Horseman coming towards him, and made Signs to him to stop the Man whom he saw coming near him, and both Ends of the Rope, but no body drawing. When they met, he laid hold of one End of the Rope, and immediately had a fmart Blow given him over his Arm with the other End; but by this means the Man was stopp'd, and the Horseman brought him back with him.

The Earl of Orrery hearing of these strange Passages, sent to the Master, to desire him to fend this Man to his House; which he accordingly did; and the Morning following, or quickly after, he told the Earl, that his Spectre had been with him again, and affur'd him, that that Day he should most certainly be carry'd away, and that no Endeavours should avail

avail to the faving of him. Upon this, he was kept in a large Room, with a confiderable Number of Persons to guard him; among whom was the famous Stroaker, Mr. Greatrix, who was a Neighbour. There were, beside other Persons of Quality, Two Bishops in the House at the same Time, who were consulted concerning the making use of a Medicine, the Spectre or Ghost prescrib'd; of which Mention will be made anon; but they determined on the Negative.

Till Part of the Afternoon was spent, all was quiet but at length he was perceiv'd to rife from the Ground; whereupon Mr. Greatrix and another lufty Man clapt their Arms over his Shoulders, one of them before him, and the other behind, and weigh'd him down with all their Strength; but he was forcibly taken up from them, and they were too weak to keep their Hold; and for a confiderable Time he was carry'd into the Air, to and fro over their Heads; several of the Company still running under him, to prevent his receiving Hurt, if he should fall: At length he fell, and was caught before he came to the Ground. and had by that means no Hurt.

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All being quiet till Bed-time, My LORD order'd Two of his Servants to lie with him; and the pext Morning he told his Lordship, that the Spectre was again with him, and brought a wooden Dish with grey Liquor in it, and bid him drink it off. At the first Sight of

of the Spectre, he faid, he endeavour'd to awake his Bed-fellows; but it told him, that that Endeavour should be in vain; and that he had no Caufe to fear him, he being his Friend, and he that at first gave him the good Advice in the Field, which had he not followed, he had been before now perfectly in the Power of the Company he faw there. He added; that he concluded it was impossible, but that he should have been carried away the Day before, there being for ftrong a Combination against him; but now he could assure him, there would be more Attempts of that Nature; but he being troubled with Two Sorts of fad Fits, he had brought that Liquor to cure him of them, and bid him drink it : He peremptorily refusing, the Spectre was angry, and upbraided him with great Difingenuity; but told him, however, he had a Kindness for him; and that if he would take Plantain fuice, he should be well of one Sort of Fits, but he should carry the other to his Grave. The poor Man having by this formewhat recover'd himself, ask'd the Spectre, whether by the Juice of Plantain, he meant that of the Leaves, or Roots? It reply'd, the Roots.

Then it ask'd him, whether he did not

Then it ask'd him, whether he did not know him? He answer'd, No. It reply'd, I am such a one: The Man answer'd, he had been long dead. I have been dead, said the Spectre or Ghost, Seven Years; and you know that I liv'd a loose Life, and ever since I have

been

been hurried up and down in a restless Condition with the Company you saw, and shall be to the Day of Judgment. Then he proceeded to tell him, that had he acknowledged God in his ways, he had not suffered such severe Things by their Means. And farther said, You never prayed to God that Day, before you met with this Company in the Fields.

This Relation was sent to Dr. Henry More, by Mr. E. Fowler; who said, Mr. Greatrix told it several Persons. The Lord Orrery also own'd the Truth of it; And Mr. Greatrix told it to Dr. Henry Mare himself; who particularly enquir'd of Mr. Greatrix about the Man's being carried up into the Air, above Men's Heads in the Room; and he did expressly affirm, that he was an Eye-Witness thereof.

A Vision which happen'd to the Ingenious and Learned Dr. Donne, may not improperly be here inserted. Mr. Isaac Walton, writing the Life of the faid Doctor, tells us, That the Doctor and his Wife living with Sir Robert Drury; who gave them a free Entertainment at his House in Drury-Lane; it happen'd, that the Lord Haye was by King James fent in an Embaffy to the French King, Henry IV. whom Sir Robert resolv'd to accompany, and engag'd Dr. Donne to go with them; whose Wife was then with Child, at Sir Rabert's House. Two Days after their Arrival at Paris, Dr. Danne was left alone in that Room, in which bna

which Sir Robert and he, and fome other Friends, had dired together. To this Place Sir Robert return'd Within Half an Hour ; and as he left, to he found Dr. Donne alone, but in fuch an Extaty, and fo alter d in his Looks, as amaz d Sir Robert to behold him infomuch that he earnestly desir'd Dr. Donne to declare, what had befallen him in the fhort Time of his Absence ? To which Dr. Donne was not able to make a prefent Answer; but after a long and perplex d Paufe, did at last fay, I have feen a dreadful Vision, fince I saw you! I have feen my dear Wife pass Twice by me, through this Room, with her Hair banging about her Shoulders, and a dead Child in her Arms: This I have feen, fince I faw you. To which Sir Robert reply'd, Sure, Sir, you have flept fince I faw you; and this is the Refult of some metancholy Dream; which I defire you to forget, for you are now 3 awake. To which Dr. Donne's Reply was, I cannot be furer that I now live, than that I have not slept fince I faw you; and am as fure, that at her second Appearing, she stopp'd, and look'd me in the Face, and vanish'd. Rest and Sleep had not after d Dr. Donne's Opinion the next Day; for he then affirm'd this Vision with a more deliberate and so confirm'd a Confidence, that he inclin'd Sir Robert to a faint Belief, that the Vision was true; who immediately fent a Servant to Drury-House, with a Charge to hasten back, and

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and bring him word whether Mrs. Donne were alive; and if alive, what Conditioni the was in as to her Health. The Twelfth Day the Messenger return'd with this Account: That he found and left Mrs. Donne very Sad and Sick in Bed; and that after a long and dangerous Labour, she had been deliver'd of a dead Child : And upon Examination, the Abortion provid to be the same Day, and about the very Hour, that Dr. Donne affirm'd be saw ber pass by in his Chamber. Mr. Walton adds this, as a Relation which will beget fome Wonder; and well it may; for most of our World are at present posfels'd with an Opinion, that Visions and Miracles are ceas'd: And tho tis most certain, that Two Lutes, being both strung and tuned to an equal Pitch, and then one play'd upon, the other, that is not touch'd, being laid upon the Table, at a fit Distance, will (like an Eccho to a Trumpet) warble a faint audible Harmony, in Answer to the same Tune; yet many will not believe, that there is any fuch Thing as a Sympathy with Souls, or loretel of birecord as

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I shall next relate some little Histories. to shew what Perception Men have had of Spirits by the Sense of Hearing: For (as Wierus says) Spirits appear sometimes invifibly,

fibly, so that only a Sound, Voice or Noise, is perceived by Men; viz. a Stroke, Knocking, Whistling, Sneezing, Groaning, Lamenting, or Clapping of the Hands, to make Men attent to enquire or answer.

In Luther's Golloquia Mensalia, or Table-Talk, set forth in Latin at Frankfort, Anno, 1557, (it being a different Collection from that of Aurifaber, which is translated from High-Dutch into English;) we have the fol-

lowing Relation, volume to a low and and bimmile

It happen'd in Pruffia, that as a certain Boy was born, there presently came to him a Genius, or what you please to call it, (for I leave it to Men's Judgments;) who had fo faithful a Care of the Infant, that there was no need either of Mother or Servant; and as he grew up, he had a like Care of him. He went to School with him; but so, that he could never be feen, either by himself, or any others, in all his Life. Afterwards he travell'd into Italy; he accompanied him, and whenfoever any Evil was like to happen to him, either on the Road or in the Inn, he was perceiv'd to foretel it by some Touch or Stroke: He drew off his Boots, as a Servant. If he turn'd his Journey another way, he continued with him; having the same Care of him in foretelling Evil. At length he was made a Canon; and as on a Time he was fitting and feafting with his Friends, in much Jollity, a vehement

ment Stroke was struck on a sudden, on the Table, to that they were all terrify'd : Prefently the Canon faid to his Friends, Be not afraid; some great Evil hangs over my Head; The next Day he fell into a great Fever, and the Fit continued on him for Three whole

Days, till he died miferably. To od not both

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Captain Henry Bell, in his Narrative prefix'd to Lutber's Table-Talk, printed in Englift, Anno 1652, having acquainted us how the German Copy printed of it had been difcover'd under Ground, where it had lain hid Fifty two Years; that Edition having been suppres'd by an Edict of the Emperor Rudolplans II. fo that it was Death for any Person to keep a Copy thereof: And having told us that Casparus Van Spar, a German Gentleman, with whom he was familiarly acquainted, while he negotiated Affairs in Germany for King James I. was the Person that discover'd it, Anno 1626, and transmitted it into England to him, and earnestly defired him to translate the said Book into English, says, he accordingly fet upon the Translation of it many times, but was always hinder'd from proceeding in it, by some intervening Business. About Six Weeks after he had received the Copy, being in Bed with his Wife one Night, between Twelve and One of the Clock, (she being asleep, but himself awake;) there appear'd to him an ancient Man standing at his Bedfide, array'd all in White, having a long and

and broad white Beard, hanging down to his Girdle : who taking him by his right Ear. faid thus to him : Sirrah ! Will you not take Time to translate that Book, which is fent nato you out of Germany ? I will shortly provide for you both Place and Time to do it : And then he vanifo'd. Hereupon being much affrighted, he fell into an extream Sweat ; fo that his Wife awaking, and finding him all over wet, fhe ask'd him what he ail'd ? He told her what he had feen and heard; but he never regarded Visions nor Dreams, and fo the same fell out of his Mind. But a Fortnight after, being on a Sunday at his Lodging in King's-street, Westminster, at Dinner with his Wife, Two Messengers were sent from the whole Council-Board, with a Warrant to carry him to the Gatehouse, there to be kept till farther Order from the Lords of the Council; upon which Warrant he was kept there Ten whole Years close Prisoner, where he spent Five Years of it in Translating the faid Book ; having good Caufe to be mindful of the Old Man's Saying, I will shortly provide for you both Place and Time to Tran-Mate it. I minoviente

Tho' the Perception of Spirits chiefly affects the Hearing and Seeing Faculties, yet are not the other Senses without some Participation of these Genial Objects, whether Good or Evil: For, as St. Austin fays, the Evil Work of the Devil creeps through all

the Passages of the Senses; he presents himfelf in Figures, applies himfelf to Colours, adheres to Sounds, introduces Odors, infuses himfelf in Savours, and fills all the Passages of Intelligence; fometimes cruelly tormenting with Grief and Fear, fometimes sporting ly diverting Man, or taunting with Mocks? And, on the other Hand, as the learned Walter Hinton (a great Master of contemplative Life) in his Scale of Perfection, fets forth, that Appearances or Representations to the Corporeal Senses, may be both Good and Evilamol sm bygl nov

But before I conclude upon this Head, to give still more Weight and Authority to the Perception Men have had of these Genii. both by the Senfes of Hearing and Seeing, I will relate Two very remarkable Fragments of History of this kind, told us by Persons who demand our Credit, and done within the Memory of our Grandfathers and Fathers.

The first is concerning the Duke of Buckingham, who was stabb'd by Felton, August

the 23d, 1628. 3130 01

Mr. Lilly the Astrologer, in his Book entitled, Monarchy or no Monarchy in England, printed in Quarto, 1651, having mention'd the Duke of Buckingham, writes as fol-lows: Since I am upon the Death of Buckingham, I shall relate a true Story of his being admoadmonished often of the Death be should die, in this manner to mild and a sound in the

An aged Gentleman, one Parker, as I now remember, having formerly belonged unto the Duke, or of great Acquaintance with the Duke's Father, and now retired, had a Damon appear'd several Times to him, in the Shape of Sir George Villars, the Duke's Father. This Damon walk'd many times in Parker's Bed-Chamber, without any Action of Terror, Noise, Hurt or Speech; but at last, one Night, broke out in these Words: Mr. Parker, I know you lov'd me formerly, and my Son George at this Time very well : I would have you go from me, (you know me very well to be his Father, old Sir George Killars, of Leicestersbire;) and acquaint him with these and these Particulars, &c. and that he above all refrain the Council and Company of Such and Such, (whom he then nominated) or else he will come to Destruction, and that fuddenly. Parker, tho' a very discreet Man, partly imagin'd himself in a Dream all this Time; and being unwilling to proceed upon no better Grounds, forbore addressing himself to the Duke; for he conceived, if he should acquaint the Duke with the Words of his Father, and the Manner of his Appearance to him, (fuch Apparitions being not usual) he should be laugh'd at, and thought to doat, in regard he was aged. Some few Nights pass'd without further

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ther Trouble to the old Man : But not very many Nights after, old Sir: George Villars appeared again, walk'd quick and furiously in the Room, feem'd angry with Parker, and at last said, Mr. Parker, I thought you had been my Friend fo much, and lov'd my Son George fo well; that you would have acquainted him with what I defired; but I know you have not done it. By all the Friendship that ever was betwixt you and me, and the great Respect you bear my Son, I desire you to deliver, what I formerly commanded you, to my Son. The old Man feeing himfelf thus folicited, promifed the Damon he would; but first argued it thus; That the Duke was not easy to be spoken withal; and that be would account him a vain Man, to come with fuch a Message from the Dead: Nor did he conceive the Dukerwould give any Credit to him. To which the Damon thus answerd: If he will not believe you have this Discounse from me, tell him of fuch a Secret, (and nam'd it) which he knows none in the World ever knew but my felf and bim. Mr. Parker being now well satisfied that he was not asleep, and that the Apparition was not a vain Delufion, took a fit Opportunity, and seriously acquainted the Duke with his Father's Words, and the Manner of his Apparition. The Duke laugh'd beartily at the Relation, which put old Parker to a Stand; but at last he assum'd Courage, and told the Duke, that he acquaint-

ed his Father's Ghoft; with what he found now to be true; with Scorn and Derifion s But my Lord, fays he, your Father bid me acquaint you by this Token; and he faid it was fuel as none in the World but your Two Pelves did yet know. Hereat the Duke was amazed, and much aftonished, but took no Warning or Notice thereof; keeping the fame Company fill , adviling with fuch Counfellors, and performing fuch Attions, as his Father by Parker countermanded. Shortly after, old Sir George Villars, in a very quiet but forrowful Posture, appears again to Parker, and faid, Mr. Parker, I know you deliver'd my Words to George my Son ; I thank you for fo doing; but he flighted them : And now I only request this more at your Hands, That once again you repair to my Son, and tell him, that if he will not amend, and follow the Counsel I have given him, this Knife or Dagger (and with that he pull'd a Knife or Dagger from under his Gown) shall end him: And do you, Mr. Parker, set your House in Order, for you shall die at such a Time. Mr. Parker once more engag'd, tho' very unwillingly, to acquaint the Duke with the last Message; and so did; but the Duke desird him to trouble him no further with fuch Meffages and Dreams, and told him he perceiv'd he was now an old Man, and doated. And within a Month after, meeting Mr. Parker on Lambeth-Bridge, faid, Now, Mr. Parker, what fay

sir, I wish it may never have Success, &c. But within Six Weeks after, he was stabbed with a Knife according to his Rather's Administration beforehand; and Mr. Parker died soon after he had seen the Dream or Vision perform'd bevisces only; solution that

This Relation is inserted also in the Great Lord Clarendon's History, and in Sir Richard Baker's Chronicle The Lord Clarendan, in his History, Vol. I. L. to having given some Relations, fays, that amongst others, there was one (meaning this of Parker) which was upon a better Foundation of Credit, than ufually fuch Discourses are founded upon. And he tells us, that Parker was an Officer in the King's Wardrobe in Windfor-Cafile, of a good Reputation for Honesty and Discretion, and then about the Age of Fifty Years, or more. This Man had in his Youth been bred in a School in the Parish where Sir George Villars (the Father of the Duke) liv'd; and had been much cherish'd and oblig'd in that Season of his Age, by the faid Sir George, whom afterwards he never faw. About Six Months before the miserable End of the Duke of Buckingham, the Apparition was feen : After the Third Appearance, he made a Journey to London, where the Court then was : He was very well known to Sir Ralph Freeman, one of the Masters of the Requests, who had married a Lady that was near allied to the Duke,

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Duke, and was himself well received by him? He inform'd the Duke with the Reputation and Honesty of the Mar ; and Sie Ralph Freeman carry'd the Man the next Morning by Five of the Clock, to Lambeth, according to the Duke's Appointment, and there presented him to the Duke; who received him courteoully at his Landing, and walk'd in Conference near an Hour with him and Sir Ralph's and the Duke's Servants at Juch a Distance, that they heard not a word : But Sir Ralph always fix d his Eyes on the Duke, who fometimes Tooke with great Commotion and Disorder : And that the Man told Sir Ralph, in their Return over the Water, that when he mention'd those Particulars that were to gain him Credit, the Duke's Colour changed, and he fwore he could come to that Knowledge only by the Devil; for that those Particulars were known only to himself, and to one Person more, who (he was fure) would never speak of them. So far the Lord Clarendon.

I will now subjoin an authentick Relation; which Dr. Beaumont tells us at the End of his Book of Genij, or Familiar Spirits, printed in the Year 1705, he had just before received from the Mouth of Dr. Fowler, then Bishop of Gloucester, himself. It is as follows, Word for Word.

Sir Charles Lee, by his first Lady, had only one Daughter, of which she died in Childbirth; and when she died, her Sister, the Lady

Lady Everard defir'd to have the Education of the Child; and she was by her very well educated, till she was Marriageable; and a Match was concluded for her with Sir William Perkins, but was then prevented in an extraordinary manner. Upon a Thursday-Night, she thinking she saw a Light in her Chamber after she was in Bed, knock'd for her Maid, who presently came to her; and fhe ask'd why she left a Candle burning in her Chamber? The Maid faid, she left none; and there was none, but what she brought with her at that Time. Then she said it was the Fire: But that, the Maid told her, was quite out; and faid, she believ'd it was only a Dream; whereupon she said, it might be fo; and compos'd her felf again to Sleep: But about Two of the Clock she was awaken'd again, and faw the Apparition of a little Woman, between her Curtain and her Pillow: Who told her, she was her Mother; and that fhe was Happy; and that by Twelve of the Clock that Day, she should be with her: Whereupon she knock'd again for her Maid, called for her Cloaths; and when she was dress'd, went into her Closet, and came not out again till Nine; and then brought out with her a Letter feal'd to her Father, brought it to her Aunt, the Lady Everard, told her what had happen'd; and defir'd; that as foon as she was dead, it might be fent to him: But the Lady thought she was suddenly fallen Mad ;

Mad; and thereupon fent prefently away to Chelmsford, for a Physician and Surgeon, who both came immediately; but the Physician could discern no Indication of what the Lady imagined, or of any Indisposition of her Body; notwithstanding the Lady would needs have her let Blood, which was done accordingly: And when the young Woman had patiently let them do what they would with her, she desir'd that the Chaplain might be called to read Prayers; and when Prayers were ended, the took her Guittar and Pfalmbook, and fat down upon a Chair without Arms, and play'd and fung fo melodiously and admirably, that her Musick-Master, who was then there, admir'd at it : And near the Stroke of Twelve, she rose and sat her self down in a great Chair with Arms; and prefently fetching a strong Breathing or two, immediately expir'd; and was so suddenly cold, as was much wonder'd at by the Physician and Surgeon. She died at Waltham, in Effex, Three Miles from Chelmsford; and the Letter was fent to Sir Charles, at his House in Warwickshire; but he was so afflicted with the Death of his Daughter, that he came not till she was buried: But when he came, he caus'd her to be taken up, and to be buried by her Mother at Edmonton, as she desir'd in her Letter. This was about the Year One Thousand Six Hundred and Sixty Two, or Sixty Three. And this Relation the Right Reve-

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Reverend the Lord Bishop of Gloucester had from Sir Charles Lee himself; and Dr Beaumont printed it in his Book abovementioned, from the Bishop's own Mouth.

The Relations which I have given above, are not like the trifling Accounts too often given of these Things, and therefore causing grave ones to be ridicul'd in common with them. They are of that Nature, that whoever attempts to ridicule them, will, instead of turning them into Jest, become the Object of Ridicule himself.

The first Story, which has in it such amazing Circumstances, and such uncommon and dreadful Incidents concerning the Butler in Ireland, is (as the Reader sees) attested by no less a Personage than an Earl of Orrery; Two Bishops, and many other Noblemen and Gentlemen, being present, and Eye-witnesses of what the Earl faid. What greater Testimony would the most Incredulous have? They fay, fuch Things are told for Interest: What Interest could an Earl, and many Noblemen have, in promoting fuch an Imposture? The Incredulous fay likewife, Great and Learned Men delight sometimes in putting Frauds upon the World, and after laugh at their Credulity. Would a Number of Noble Laymen chuse Two Prelates to carry on such a Fraud? And would Two Pious Bishops probably combine with several, and some Servants there present, in spreading such a Deceit? 'Tis past believing,

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ving, and it demands the strictest of Moral Faith that can be given, to the most unquestion'd History that the Pen of Man ever

wrote.

The Second Story is founded, first, upon the Experience of one of the most ingenious Men of that Age, Dr. Donne; and then upon the Proof made by his Friend, Sir Robert Drury, who could at first scarce believe it: And shall we doubt the Credit of Men, whose Company (for their Credit be it spoken) a British Ambassador was proud of gaining?

The Third Story is told by Luther himself, who began the great Work of the Reformation.

The Fourth is told by one that was a King's Publick Minister, and told from his own Trial of the Matter, where he could have no Interest in the telling it.

The Fifth is related by those great Historians, the Lord Clarendon, and Sir Richard Baker; as a Truth rely'd upon by themselves,

and fit to be credited by their Readers.

The Sixth and last was related to Dr. Beaumont, by the Lord Bishop of Gloucester, who received the Account from Sir Charles Lee himself, to whose Grand-Daughter the Mat-

ter happen'd.

Men, who will not believe such Things as these, so well attested to us, and given us by Ach Authorities, because they did not see them themselves, nor any Thing of the like Nature, ought not only to deny the Damon

of Mr. DUNCAN CAMPBELL. 101

of Socrates; but that there was fuch a Man as Socrates himself. They should not dispute the Genij of Casar, Cicero, Brutus, Marc Anthony; but avow, that there were never any fuch Men existing upon Earth, and overthrow all credible History whatsoever. Mean while, all Men, but those who run such Lengths in their fantastical Incredulity, will, from the Facts above-mention'd, rest satisfied, that there are fuch Things as Evil and Good Genij; and that Men have fometimes a Commerce with them by all their Senses, particularly those of Seeing and Hearing; and will not therefore be startled at the strange Fragments of Histories, which I am going to relate of our young Duncan Campbell, and look upon some wonderful Adventures which he perform'd by the Intervention of his Familiar Damon or Genius, as Falshoods, only because they are uncommon and furprizing; more especially since they were not done in a Corner, but by an open way of Profession of a Predictor of Things, in the Face of the Metropolis of London, where he fettled young; as will appear in the Progress of his Life. However, some People, notwithstanding all this, may alledge, that tho' a Man may have a Genius appear to him, so as to convey into his Mind, thro' his Senses, the Knowledge of Things that are to come to pass; yet this happens but on very eminent and extraordinary Occafions. The Murder, for Example, of a Prime Mini-

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Minister, and the Favourite of a Monarch, in fuch a manner as it was perform'd on the Great Buckingham by Felton, was a Thing fo uncommon, that it might perhaps deserve, by the Permission of Heaven, an uncommon Prediction. The others likewise are Instances eminent in their way, particularly that of the Lady Everard's Niece: For that young Lady being then Marriageable, and a Treaty for that End being on Foot with Sir William Perkins; the Divine Providence forefeeing that such a State might call away her Thoughts, hitherto bent on him and Spiritual Affairs, and fix them on the Trifles of this World, might perhaps permit her to be called by a Holy Mother to the State of Happiness she before her enjoy'd, lest her Daughter's Mind should change, and she go into the Ways of a Sinner. But if these supereminent, these scarce and rare Examples may be admitted, of Man's holding a Conversation with the spiritualiz'd Beings of another World; it will, however, be far below the Dignity of Human Reason, methinks, to make fuch large Concessions to People, who pretend to converse that wonderful way, as to allow them the Credit of being able to do it upon every flight Occasion, and every indifferent Occurrence of Human Life.

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I cannot help acknowledging, that a Man of Wisdom may, at first Thought, make such an Objection; but Reslection will presently retract

retract it; and the same good Sense that taught him to make an Objection so well upon the first Thought, will teach him, upon second

Thoughts, to acquiesce in the Answer.

Infants may have, no doubt, the Benefit of fuch an attending Genius, as well as People more advanc'd in Years; as may be feen in one of the Instances, which is a very famous one, relating to the Boy born in Pruffia, who was attended by one constantly from the Time of his Birth to his Death. Besides, it is a Mistake in the Understanding, to imagine, that Death, which is the Determination and End of Life, is of more Confequence to be known, than the Manner of regulating that Life. For, in Reality, according to the right way of confidering, Death, or the Determination of a Man's Life, derives its Importance from the Steps which he took in the due Regulation of it; and therefore every the least Step, proper to be taken for the due Regulation of Life, is of more Consequence to be known, than the Death of a Person; tho' this, at first Sight, carries the Face of Significance, and the other nothing better than the Look of a Trifle. riage, for Example, is a Step in Life of the utmost Importance, whether we consider that Estate with Regard to this, or the next World. Death is but the Finishing of one Person; but Marriage may be the Introducing of many into the World with Happiness: It is therefore H 4

fore a Thing of more importance to be known beforehand, and confequently more worthy of the Communication of a Genius to the Man with whom he convers'd. Possidonius tells us, that a certain Rhodian dying, nominated Six of his Equals, and faid who should die first, who next, and so on, and the Event answer'd the Prediction; why then (tho' some People are apt to make a Jest of it) may not a Man by the intervention of his good Genius, tell a Woman, that is to have fix Hufbands, who she shall have first, who next, and so on, and the Event answer the Prediction ? If Men of Learning may acquire fuch Knowledge, as to attain to extraordinary Things by their ordinary Faculties, why may not ordinary Things be taught others in this extraordinary Way? For will any Body fay that it is easier for a Man to accommodate himself to the knowledge of a Damon or Genius, than for a Damon or Genius to accommodate himself to the knowledge of a Man? Certain it is indeed that if this good Genius (that endues a Man with a prophetick kind of Science) be any Thing refembling a good Angel, the primary end of his being permitted to direct Mankind, must consist in Things relating more to their Welfare hereafter; yet I know not why they may not sometimes inspire, or openly direct them in human Knowledge, and in Things relating to Human Life, fo they are of a good Tendency; more especially

cially fince such a good Inspiration may be a Counter-balance to the bad Knowledge which some have been inspir'd with by evil Spirits. I would not be thought to go too far in a Point of this Nature, and have therefore (though perhaps I could say much more if I follow'd entirely my own private Opinion, and would venture to introduce it here, in order to communicate it to others, and make it a publick one) said no more on this Head than what Divines generally teach.

But the most unexceptionable Mistress, that teaches these Things to be in Nature, is Experience. If we had very many People gisted this Way, the extraordinary Thing would have been become ordinary, and therefore I can't help wondering that it should be so ordinary a Thing for wise Men themselves to wonder too much at Things, because they are extraordinary, and suspect them as Frauds, because

they are uncommon.

There has scarce been any Period of Time, in which some Person of this Prophetick Class, has not existed, and has not been consulted by the greatest of Men, and their Predictions sound at the long run to come true; ignorant Men always rise to their Belief of them by Experience, and the most learned Men submit their great Opinions to Experience, but your Men of middling Talents, who make up their want of Reason with bustling Obstinacy and noisy Contradiction, have been and still con-

continue to be their own Oppofers, and without discovering the reason for what they say, they content themselves with having the Laugh on their Sides, and barely affirming without proving, that it is a kind, of ideal Juggle and intellectual Legerdemain, by which these Modern Predictors impose Things upon the Eye of Reason, as the corporeal Eye is impos'd upon by fleight of Hand; but it is a strange Thing that Men of such quick Reason can't give us a Sample of the Frauds. Thus I remember to have read (I can't tell where) a Story of some Courtiers, who when a great Arust of Legerdemain was to act before the King, pretended to be so quick-sighted, that nothing he did should escape their Discovery, were left by his nimble Fingers in the Dark, and forc'd at last with Blushes to own they had no better Eyes than other People. In a word, if People will be led by Suspicions and remote Possibilities of Fraud and Contrivance of fuch Men, all Historical Truth shall be ended, when it consists not with a Man's private Humour or Prejudice to admit it. Now therefore to prove by Experience and undeniable Testimonies, that these kind of Genij will fubmit to little Offices in order to bring Men to greater Good; I will give the Reader Three or Four curious Passages, that will set the reasonable Reader at ease, and prepare him for reading the Passages of Mr. Campbell's Life with Pleasure, and as a fine History of wonderful

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derful Facts, that though they feem to furpass Belief, yet ought to have his Credit.

What in Nature can be more trivial than for a Spirit to employ himself in knocking on a Morning at the Wainscot by the Beds-head of a Man who got Drunk over Night, according to the Way that such Things are ordinarily explain'd? And yet I shall give you such a Relation of this, that not even the most devout and precise *Presbyterian* will offer to call in Question. For Mr. Baxter in his Historical Discourse of Apparitions writes thus.

There is now in London an understanding fober pious Man, oft one of my Hearers, who has an elder Brother, a Gentleman of considerable Rank, who having formerly feem'd Pious, of late Years does often fall into the Sin of Drunkenness; he often Lodges long together here in his Brother's House; and whenfoever he is Drunk and has flept himself Sober, fomething knocks at his Bed's-head, as if one knock'd on a Wainscot: When they remove his Bed it follows him: Befides other loud Noises, on other Parts where he is, that all the House hears; they have often watch'd him, and kept his Hands lest he should do it himself: His Brother has often told it me, and brought his Wife, a discreet Woman, to attest it; who avers moreover, that as she watch'd him, she has seen his Shoes under the Bed taken up, and nothing Visible to touch them. They brought the Man himself

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to me, and when we ask'd him, how he dare Sin again after such a Warning, he had no Excuse: But being Persons of Quality, for some special Reason of Worldly Interest I must not name him.

Two Things are remarkable in this Instance, (fays Mr. Baxter;) first, What a powerful Thing Temptation and fleshly Concupiscence is, and what an harden'd Heart Sin brings Men to; if one rose from the Dead to warn such Sinners, it would not of it self persuade them.

Secondly, (says Mr. Baxter) It poses me to think what kind of Spirit this is, that has such a care of this Man's Soul, which makes me hope he will recover. Do good Spirits dwell so near us, or are they sent on such Messages? Or is it his Guardian Angel? Or is it the Soul of some dead Friend that suffers; and yet retaining Love to him as Dives to his Brethren, would have him saved? God yet keeps such Things from us in the Dark.

So far we have the Authority of the renown'd and famous Mr. Baxter, who makes this knocking of the Spirit at the Beds-head (though what we commonly call frivolous)

an important Errand.

Another Relation of this Kind was sent to Dr. Beaumont (whom I my self personally knew, and which he has inserted in his Account of Genii or familiar Spirits) in a Letter by an ingenious and learned Clergyman of Wiltsbire; who had given him the Relation likewise

of Mr. DUNCAN CAMPBELL. 109 likewise before by Word of Mouth. It is as follows.

Near Eighty Years fince, in the Parish of Wilcot (which is by the Devizes) in the Vicar's House, there was heard for a considerable Time the found of a Bell, constantly tolling every Night; the Occasion was this: A debauch'd Person who liv'd in the Parish, came one Night very late and demanded the Keys of the Church, of the Vicar, that he might ring a Peal, which the Vicar refused to let him have, alledging the unseasonableness of the Time, and that he should by granting his Defires give a Disturbance to Sir George Wroughton and his Family, whose House adjoined to the Church-yard. Upon this Refufal the Fellow went away in a Rage, threatning to be reveng'd of the Vicar, and going fome time after to the Devizes, met with one Cantle or Cantlow, a Person noted in those Days for a Wizard; and he tells him how the Vicar had ferv'd him, and begs his Help to be even with him. The Reply Cantel made him was this: Does he not love Ringing? He shall have enough of it: And from that Time a Bell began to Toll in his House, and continued so to do till Cantell's Death, who confessed at Fisherton Goal in Sarum, (where he was confin'd by King Fames during his Life) that he caus'd that Sound, and that it should be heard in that Place during Life. The Thing was fo notorious, that Persons

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Persons came from all Parts to hear it. And King James sent a Gentleman from London, on Purpose to give him Satisfaction concerning the Truth of the Report. Dr. Beaumont had likewise this Story as he tells, from the Mouth of Sir George Wroughton's own Son; with this remarkable Circumstance, That is any in the House put their Heads out of the Window, they could not hear the Sound; but heard it immediately again, as soon as they stood in the Room.

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The Reader here sees, that good and bad Genij exercise themselves upon very little Functions; Knocking at Bed's-Heads, and Ringing of Bells. For Proof of this, we have the Testimonies of Two Divines, of a Man of Quality and Probity, and the same Satisfaction that a Learned King had, who sent to enquire into the Matter: And after this, there

can be, I think, no room for Doubt.

But to carry the Point still nearer Home: Inasmuch as I know some will leave no Stone unturn'd, to make the Extraordinary Actions, which the Person whose Life I write, has perform'd, appear Impostures; and inasmuch as for this End they may say, that the many People may have been gifted in this extraordinary manner, yet not so as to make a Profession of it, and therefore from thence they take their Suspicions; I shall, in this Place, to remove every nicest Scruple they can have touching this Assair, give the Reader one Instance

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Instance of this kind likewife, before I pro-

ceed with my History.

There liv'd, not many Years fince, a very aged Getlewoman in London, in Water-Lane by Fleetstreet, whose Name was Pight, who was endow'd with a Prophetick Spirit: And the ingenious Dr. Beaumont (whom I personally knew, and who had a Familiar Genius himself) gives the World this Account of her. She was very well known, fays he, to many Persons of my Acquaintance, now living in London: Among others, a Gentleman, whose Candour I can no way fuspect, has told me, that he often reforted to her, as to an Oracle; and that as foon as he came into her Presence. she would usually tell him, that she knew what he was coming for, for that she had seen his Spirit for some Time before: And without his faying any Thing to her, fhe would commonly tell him what the Business was, which he came to confult her about, and what the Event of it would be; which he always found to fall out as she said; and many other Perfons now living, can testify the like Experience of her as to themselves.

Before I conclude this Chapter, I am willing to give the Publick one farther little History of the like kind with the foregoing ones; with this only Difference, That if it be valued according to the Worth the World has always attributed to the very ingenious Person whom it concerns, it will be far the most fa-

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mous of them all, and therefore fittest to sinish this Chapter, and to crown this part of the Work, in which we are showing that Perfons have had a Perception of Genii or Spirits, not visible at the same time to others.

The famous Torquatus Taffo Prince of the Italian Poets, and scarce inferior to the immortal Virgil himself, and who seems to enjoy the intermingled Gifts of the most accurate Judgment of this Latin Poet, and the more fertile and copious Invention and Fancy of the Greek one, Homer, strongly afferted his own Experience in this kind. His Life was written and published in French, Anno 1692, by D. C. D. D. V. who, in his Preface tells us, that, in what he writ, he has followed chiefly the History given us in Italian by John Baptista Manso, a Neapolitan Gentleman, who had been a very intimate Friend to Taffo. In his Life, among other Things, he acquaints us, that Taffo was naturally of that melancholick Temperament, which has always made the greatest Men, and that this Temperament being aggravated by many Hardships he had undergone, it made him sometimes beside bimself, and that those melancholick Vapours being dispatched, he came again to himself, like those, that return from Fits of the falling Sickness, his Spirit being as free as before. That, near his latter End, he retired from the City of Naples, to his Friend Manso, at Bisaccia, a small Town in the

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the Kingdom of Naples, where Manso had a considerable Estate, and pass dan Autumn there

in the Diversions of the Season. It much aver

And here the French Author gives us an Account of Taffo's fensible Perception of a Genius, as follows. As, after these Amusements, he usually retir'd to his Chamber, to entertain himself there with his Friend Manso, the latter had the Opportunity to enquire into one of the most fingular Effects of Tasso's Melancholy, (of this Heroick Melancholy, as I may call it) which rais'd and brighten'd his Spirit; fo far it was from depressing, or rendring it obscure; and which, among the Ancients, would have reasonably caus'd them to have ascrib'd a Familiar Damon to him, as to Socrates. They were often in a warm Debate, concerning this Spirit, with which Tafso pretended to have so free a Communication. I'm too much your Friend, said Manso to him one Day, not to let you know what the World thinks of you concerning this Thing, and what I think of it my felf. Is it possible, that being enlighten'd as you are, you should be fallen into so great a Weakness, as to think you have a Familiar Spirit? And will you give your Enemies that Advantage, to be able to prove by your own Acknowledgment, what they have already published to the World? You know, they say you did not publish your Dialogue of the Messenger, as a Fiction; but you would have Men believe, that

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that the Spirit, which you make to speak there, was a real and true Spirit: Hence Men have drawn this injurious Consequence, That your Studies have embroil d your Imagination; so that there is made in it a confused Mixture of the Fictions of the Poets, the Inventions of the Philosophers, and the Doctrine there with his

of Religion.

I am not ignorant, answer'd Tasso, of all that is spread abroad in the World, on the Account of my Dialogue: I have taken care divers Times to disabuse my Friends, both by Letter and Word of Mouth: I prevented ev'n the Malignity of my Enemies, as you know, at the Time I publish'd my Dialogue. Men could not be ignorant, that I composed it for the young Prince of Mantua; to whom I would explain, after an agreeable manner, the principal Mysteries of the Platonick Philosophy. It was at Mantua it felf, after my Second Flight from Ferrara, that I form'd the Idea of it; and I committed it to Paper a little after my unfortunate Return. I address'd it to this Prince; and all Men might have read in the Epistle Dedicatory, the Protestation I there make, that this Dialogue being writ according to the Doctrine of the Platonicks, which is not always conformable to reveal'd Truths; Men must not confound what I expose there as a Philosopher, with what I believe as a Christian. This Distinction is by so much the more reasonable, that at that Time nothing

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nothing extraordinary had happen'd to me; and I spake not of any Apparition. This can be attested by all those with whom I lodg'd, or whom I frequented in this Voyage; and therefore there is no Reason for confounding the Fiction of my Dialogue, with what has happen'd to me fince. I am perfuaded of all you fay to me, reply d Manso; but truly I cannot be, of what you believe, at present, concerning your self. Will you imagine, that you are in Commerce with a Spirit? And I ask you, of what Order is that Spirit? Shall we place him in the Number of the Rebels, whom their Pride precipitated into the Abyss? Or of the Intelligences, who continued firm in Faith, and Submission to their Creator? For there is no Mean to take in the true Religion; and we must not fall into the Extravagances of the Gnomes and Sylphs of the Cabalifis.

Now the Spirit in Question cannot be a Demon. You own, that instead of inspiring you with any Thing contrary to Piety and Religion, he often fortifies in you the Maxims of Chrilianity; he strengthens your Faith by proound Reasonings, and has the same Respect with you for facred Names and Things. her can you say that it's an Angel; for tho ou have always led a regular Life, and far for all Dissoluteness; tho, for some Years aft, you have apply'd your felf after a paricular manner to the Duties of a true Chriian; you will agree with me, that these Sorts

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of Favours are not common; that a Man must have attained to a high Degree of Sanctity, and not be far from the Pureness of Cælestial Spirits, to merit a familiar Converse, and bear a Harmony with them. Believe me, there is nothing in all these Discourses, which you imagine you have with this Spirit. You know, better than any Man, those Symptoms, which the black Humours, wherewith you are tormented, causes in you. Your Vapours are the Source of your Visions; and your felf would not judge otherwise of another Person, to whom a like Thing should happen: And you will come to this in your own Respect also, if you will make a mature Reflection, and apply your felf to blot out, by an Effort of Reason, these Imaginations, which the Violence of your evil Effects causes in you. You may have Reason, reply'd Tasso, to think so of the Things that pass in me; but as to my felf, who have a fensible Perception of them, I am forced to reason after another manner. If it were true, that the Spirit did not shew himself to me, but in the violent Assault of my Vapours; if he offer'd to my Imagination, but wandring and confus'd Species, without Connection or due Sequel; if he usd to me frivolous Reasonings, which ended in nothing; or if, having begun some solid Reafoning, he broke it off on a fudden, and left me in Darkness; I should believe with you that all Things that pals, are but mere Dream and

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and Phantoms. But it's quite otherwise: This Spirit is a Spirit of Truth and Reason; and of a Truth so distinct, of a Reason so fublime, that he raises me often to Knowledges that are above all my Reasonings, tho' they appear to me no less clear; That he teaches me Things, which, in my most profound Meditations, never came into my Spirit, and which I never heard of any Man, nor read in any Book. This Spirit therefore is somewhat of real; of what soever Order he be, I hear him and see him, nevertheless for its being impossible for me to comprehend and define him. Manso did not yield to these Facts, which Taffo would have pass'd for Proofs: He press'd him with new Questions, which were not without Answers. Since you will not believe me on my Word, faid Taffo to him, another Day, after having well difputed, I must convince you by your own Eyes, that these Things are not pure Imaginations. And the next Day converfing together in the same Chamber, Manso perceiv'd, that on a sudden he fix'd his Eyes towards the Window, and that he stood, as it were, immovable; he call'd to him, and jogg'd him many times: But instead of answering him; See there the Spirit, says Tasso at last, that has been pleased to come and visit me, and to entertain himself with me: Look on him, and you will acknowledge the Truth of what I say.

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Manfo, somewhat surprized, cast his Eyes towards the Place he shew'd him, and perceiv'd nothing but the Rays of the Sun paffing through the Glass; nor did he see any Thing in all the Chamber, tho he cast his Eyes round it with Curiofity: And he defir'd him to shew him the Spirit, which he look'd for in vain, while he heard Taffo speak with much Vehemency. He declares in a Letter, which he writ concerning this to the Admiral of Naples, that he really heard no other Voice but Tasso's own: But there were sometimes Questions made by him to the pretended Spirit, sometimes Answers, that he made to the pretended Questions of the Spirit; and which were couch'd in fuch admirable Terms, so efficacious, concerning Subjects so elevated and so extraordinary, that he was ravish'd with Admiration, and dared not to interrupt him. He hearken'd therefore attentively; and being quite beside himself at this mysterious Conversation, which ended at last by a Recess of the Spirit, as he found by the last Words of Tasso. After which, Tasso turning himself to him, Well, said he, are your Doubts at last diffipated? On the contrary, answer'd Manso; I am more embroil'd than ever: I have truly heard wonderful Things; but you have not shewed me what you promis'd me. You have feen and heard, refumd Tasso, perhaps more than - . He stopp'd here; and Manso, who could not recover him-

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himself of his Surprize, and had his Head filled with the Ideas of this extraordinary Entertainment, found himself not in a Condition to press him farther. Mean while he engag'd himself not to speak a Word to any Man of these Things he had heard, with a Design to make them Publick, tho' he should have Liberty granted him. They had many other Conversations concerning this Matter; after which, Manso own'd, he was brought to that Pass, that he knew not what to think or say; only, that if it were a Weakness in his Friend to believe these Visions, he much fear'd it would prove contagious to him; and that he should become at last as credulous as himfelf.

Dr. Beaumont, who is still living, and with whom I have had formerly fome Acquaintance my felf, has fet down, among others, this Relation at large concerning Taffo; and gives this Reason for it: Because, says the Doctor, I think it contains a sufficient Answer to what many Learned Friends have said to my self on the like Occasion.

Perhaps it may not be ungrateful to the Reader, if I subjoin here the short Elogium writ on Tasso, by the famous Thuanus; which

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Torquatus Tasso died about the Forty fifth Year of bis Age; a Man of a wonderful and prodigious Wit, who was seized with an incurable Fury in his Youth, when he lived at the Court

Court of Ferrara, and nevertbelefs, in lucid Intervals, be writ many Things, both in Verse and Profe, with so much fudgment, Elegancy, and extreme Correctness of Stile, that he turn'd at length that Pity, which many Men had conceiv'd for him, into an Amazement; while by that Fury, which, in others, makes their Minds outrageous, or dulls them, after it was over, his Understanding became as it were more purified, more ready in inventing Things, more acute in aptly disposing them after they were invented, and more copious in adorning them with choice Words and Weight of Sentences; and that which a Man of the foundest Sense would scarce excogitate at his Leisure, with the greatest Labour and Care imaginable, be, after a violent Agitation of the Mind set beside it self, naturally perform d with a wonderful Facility, so that he did not feem struck with an Alienation of Mind, but with a divine Fury. He that knows not these Things, which all Men know that have been in Italy, and concerning which himself sometimes complains, the modestly, in his Writings; let bim read bis Divine Works, and he must necessarily conclude, either that I speak of another Man than Tasso, or that these Things were written by another Man than Tasso.

After having given my Readers so many memorable Accounts, concerning the Perception Men have had in all Ages, and still continue to have, of Genij, or Familiar Spirits, by all the Senses, as Seeing, Hearing, &c. which

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Accounts have been attested by Men of the greatest Learning and Quality; if any of them still remain dissatisfied, I am contented, and defire them, for their Punishment, to lay down the Book, before they arrive at the more pleasant Parts of it, which are yet to come, and not to read one Tittle further. These unbelieving Gentlemen shall then be at Liberty, according as their different Spirits dictate, to ridicule me in the same manner, as many more learned and greater Men than I have been fatyriz'd, before my Time, by Persons of a like infidel Temper, who would fain pass Incredulity upon the World, as Wisdom; and they may, with all the Freedom in Nature, bestow upon me those merry Appellations, which I very well know, fuch extraordinary Free-thinkers imagine to belong of Right to any Author, that either believes himself, or would possess the World with an Opinion and Belief, that there is fuch a Thing, as the holding Commerce and Conversation, in this habitable World, with Genii and familiar Spirits. I shall only first tell them all I have to fay to terminate the Difpute between them and me.

Those, who, to give themselves the Air and Appearance of Men of solid Wisdom and Gravity, load other Men, who believe in Spirits, with the Titles of being Men of Folly, Levity, or Melanchely, are desired to learn, that the same Folly (as they are pleas'd to

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termit) of Opinion is to be found in the greateff Men of Learning that ever existed in the Universe. Let them, in order to be convinded of this read, Apillens's Book de deo Soerat. Cenforimis's Book de die Nat. c. 2. Porphyrius in his Book de Abstinentia, Agrippa in his Treatile de Occult. Phil. 1. 2. c. 22? and allo c. 21. Natalis Comes in his Myth. 1. 4. e. 3. Maraviglia in his Pseudomantia. Differtation. 9. and 11. and Animadversion. 10. Plato in his Timeus & Cratylus, Ammianus Marcellinus's Hiftory, Book 21. Hieronimus Cardanus in his Book de vita propria. c. 47. The great Kircher in his Oedipus Oegyptiacus. Vol. 3. p. 474. Paufanius in Cliac. Pofter. That immortal Orator Cicero Lib. 1. de divinatione. Lib. 2. de Natura Deorum ; the Histoire prodigieuse, written by Pere Arnault. And a Book intituled Lux e Tenebris, which is a Collection of modern Visions and Prophecies in Germany, by feveral Persons; translated into Latin by Jo. Amos. Comenius, Printed at Amsterdam, 1655. And if they will be at the pains of having due recourse to these Quotations, they will find, that all these Men, whose Learning is unquestionable, and most of whom have been in a firm and undisputed Possession of Fame for many Centuries, have all unanimously agreed in this Opinion, how foolish foever they may think it) that there ever was and ever would be a Communication held between some select Men and Genii or familian TETET Spirits.

Spirits. I must therefore desire their Pardon, if I rejoice to see them remain Wise by themselves, and that I continue to be esteemed by them a Fool among so much good Company.

Others, out of a meer contempt of Religion, or cowardly, for fear of being thought Pufillanimous by Men, turn Bravo's to Heaven, and laugh at every Notion of Spirits, as imbibed from the Nurse, or imposed upon us by Priests, and may top these Lines upon us with an elegant and a convincing magisterial Sneer, though the divine Socrates was of our Opinion, and even experienc'd it to be true, having a Genius himself.

The Priests but finish, what the Nurse began, And thus the Child imposes on the Man.

These bring into my Mind, a Saying of Sir Roger L' Estrange on Seneca, which I must apply to Socrates: 'I join in Opinion with a 'Christian Heathen, while they remain Heathen Christians.

The Third Sort, out of a pretended Veneration to Religion and Divinity, may call me Superstitious and Chimerical. To them I answer, I will continue Chimerical and Superstitious with St. Austin; who gives the same Opinion in his Civitate Dei with Ludovicus Vives; let them be solider and more religious Divines than St. Austin in disowning it. Thus I bid these austere Criticks hear-

heartily farewel; but let my better natured Readers go on and find a new Example of this Conversation, being held with the Genie by our Duncan Campbell.

CHAP. VI.

A Narrative of Mr. Campbell's coming to London, and taking upon him the Profession of a Predictor; together with an Account of many strange Things that came to pass just as he foretold.

O proceed on regularly with the Life of young Duncan Campbell, I must let the Reader know that he continued thus conversing with his little Genius, as is set forth above in the Dialogue he had with me, and predicting many Things of the like Nature, as I have described, till the Year 1694, when he was just Fourteen Years of Age, and then he lest Scotland.

But before I come to speak of the manner of his departure from thence, his half native Country, inasmuch as his Father was of that Country, and he had his Education there, (what Education he could have, being Deaf and Dumb) I must let the Reader know that in the Year 1692, my very good Friend Mrs. Campbell, his Mother-in-Law, died, and left him

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him there at Edinburgh, an Orphan of
Twelve Years of Age.

He was, I may venture to fay, the most beautiful Boy of his Age I ever knew; and the fenfible Reader, who confiders a Child of good Birth, with the Misfortunes of being Deaf and Dumb, left Fatherless and Motherless in the wide World, at Twelve Years Old. without any Competency for his Maintenance and Support, without any Relations, in a manner that knew him or affifted him, all the little Fortune his Father had, having been lost in the civil Commotions in Scotland as I have related above, need not hear me describe the Compassion, I and many more, had for him; because such a Reader must certainly feel in his own Bosom the same lively Acts of Pity and Commiseration, at the hearing of such a Mishap, as I had at the feeing it, or at least as I have now reviv'd afresh within me at the relating it.

However, it came so to pass, that a Person of the Name of Campbell, and who was a distant Relation of the Boy, though he himself was but in indifferent Circumstances, was resolved to see him provided for one way or another, in a manner somewhat suitable to his Condition, and till that Time to take the best care of him himself, that he was able.

Several Ladies of Quality, who had known his Perfections, coveted to make the Boy one of their Domesticks, as a Page, or Playfellow

fellow to their Children; for though he could not speak, he had such a Vivacity in all his Actions, fuch a Sprightliness of Behaviour, and fuch a Merriment accompanying all his Gestures, that he afforded more Entertainment, than the prettieft and wittieft little Prattlers at those Years are wont to do. Mr. Compbell had certainly accepted of some of these fortunate Offers for his little Cousin. which were many of them likely to prove very Advantageous, if it had not been put in his Head by fome Friends, particularly my felf, that if he had a mind to dispose of the Boy in that manner, the best way he could take, would be, to present him to the late Earl of Angyll, who for his Name's Sake. and for his Father's Sake, as well as the Qualifications and Endowments of the Boy, would more naturally (according to all Probability) take a greater Pleasure and Delight in him, and consequently provide better for hime and with a more lasting Care, than any other Person of Quality, that had a fudden liking to him, which might change, and took him as a Stranger out of a bare Curiolity. Mr. Campbell was by these Reasons over-rul'd in the disposal of his little Dumb Prophetical Cousin, as he call'd him, and refolv'd that an Offer should be made of him to the present illustrious Duke of Argyll's most noble Father. But it so unfortunately happened, that the Earl making very much a longer

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longer stay at London than was expected. Mr. Campbell, the Uncle, fent our young Duncan Campbell, his Nephew, handlomely accouter'd, and with a handsome Sum of Money in his Pocket, by Sea, with Captain Meek of Kircaldie to London, with Letters of Recommendation to the Earl's Favour; and just a few Days before young Duncan arrived in London, the Earl was fet out on

hit Journey to his Seat in Scotland.

I had now left him for near Three Years, not having feen him fince about a Year after his Mother's Death; and then coming to London, I had by mere Accident an Appointment to meet some Scots Gentlemen at the Buffalo's Head Tavernat Charing-cross. There happen'd at that Time to be a great Concourse of Scors Nobility there at an Entertainment, and one of the Ladies and Gentlemen passing by and feeing one of my Friends, defir d him to come in, and told him both he and his Companions should be very welcome to partake of the Diversion. The Lady told him they had got a lovely Youth, a Scots Miracle among them, that would give us exquisite Delight, and write down to us all the Occurrences of our future Lives, and tell us our Names upon our first Appearance. The Moment I heard of it, Duncan Campbell came into my Head; but as it is a Thing not rare to be met with in Scotland, for second-fighted Persons to tell fuch Things, and as the Earl of Argyll was m

Women

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in the North, I thought little Duncan had been under his Protection, and with him, and did not dream of meeting with him there, and accordingly told my Friend, before I went in, that I believed I knew a Lad in Scotland would exceed this in Forefight, let him be as dextrous in his Art as he would.

As foon as I enter'd the Room, I was furpriz'd to find my self encompass'd and surrounded by a Circle of the most beautiful Females that ever my Eyes beheld. In the Centre of this Angelick Tribe was feated a heavenly Youth, with the most winning comeliness of Aspect, that ever pleased the Sight of any Beholder of either Sex; his Face was divinely Fair, and ting'd only with fuch a sprightly Blush, as a Painter would use to Colour the Picture of Health with, and the Complexion was varnish'd over by a Blooming, like that of flourishing Fruit, which had not yet felt the first Nippings of an unkind and an uncivil Air; with this Beauty was join'd fuch a fmiling Draught of all the Features, as is the refult of Pleasantry and good Humour. His Eyes were large, full of Lustre, Majestick, well fet, and the Soul shone so in them, as told the Spectators plainly, how great was the inward Vivacity of his Genius: The Hair of his Head was thick and reclin'd far below his Shoulders; it was of a fine Silver Colour, and hung down in Ringlets like the curling Tendrils of a copious Vine. He was by the Women





Est Deus in nobis _____ Ovid. P.129.

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Women entertain'd, according to the Claim, which so many Perfections joining in a Youth just ripening into Manhood, might lay to the benevolent Dispositions of the tender Sex. One was holding the Bason of Water, another washing a Hand, a Third with a Towel drying his Face, which another Fair had greedily fnatch'd the Pleafure of washing before. while a Fourth was disposing into order his Silver Hairs with an Ivory Comb, in an Hand as White, and which a Monarch might have been proud to have had so employ d in adjusting the Crown upon his Head; a Fifth was fetting into Order his Cravat; a Sixth Role a Kiss, and blush'd at the innocent Pleasure, and mistook her own Thoughts as if she kiss d the Angel and not the Man; and they all rather feem'd to adore than to love him, as if they had taken him not for a Person that enjoy'd the frequent Gift of the fecond Sight, but as if he had been some little Prophet peculiarly inspired; and while they all thus admir'd and wonder'd, they all consulted him as an Oracle. The Surprize of feeing a young Man so happy amidst the general concurring Favours of the Fair, made me be for a while loft in a kind of delightful Amazement, and the Confideration of what Blifs he was polfessed, made me scarce believe my own Eyes, when they told me it was Dancan Campbell, who I had left an unhappy Orphan at Edinburgh. But so it was, though he was much softions, ask d'Alim in Writing, it sho

altered in Stature, being now shot up pretty fast in his Growth since I had seen him, and having gain'd a kind of a fix'd Comportment, such as we may daily observe in those, who are taking leave of their Minority, and stepping into a Stage of maturer Life.

The first remarkable Thing I knew him do in London, being in this splendid Company, where there were so many undoubted Witnesses of Quality too, that had Ocular Proof of his Predictions, was at that Tavern: I chuse to Record it here, according to its due

Order. It was in the Year 1698.

Among this Angelical Class of Beauties, were Dr. W-lw-d's Lady and Daughter. Upon Earth there was not fure a more beautiful Creature than the Daughter; she was the leading Light of all the sparkling Tribe; and Otway's Character suits her exactly; for she was,

Among Ten Thousand, eminently Fair.

One would imagine prosperous and lucky Fortune was written upon her Face, and that nothing unhappy could be read in so fair a Book; and it was therefore the unanimous Consent of all, that, by way of good Omen to the rest, his Predictions should begin to be open'd luckily that Day, and that therefore he should first of all be consulted about her.

Accordingly the Mother to be satisfied of his Talent, before she proceeded to any other Questions, ask'd him in Writing, if he knew

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knew the young Lady, her Name, and who the was. After a little ruminating and pondering upon the Matter, and taking an exact View of the Beauty, he wrote down her Name, told Mrs. W--lw--d she was her Daughter, and that her Father was a Physician. Convinced by his fo readily telling the Name and Quality of Persons he had never seen in his Life-time, that Fame had not given a false Character of his Capacity, the proceeded in her Questions as to her future Fortune. He gaz'd afresh at her very eagerly for some time, and his Countenance during that time of viewing her feem'd to be ruffled with abundance of Disturbance and Perplexity. We all imagin'd that the Youth was a little touch'd at the Heart himself with what he faw, and that instead of telling hers, he had met in her bright Eyes with his own Destiny, the Destiny of being for ever made a Slave and a Captive, to so many powerful and almost irresistible Charms.

At length, after having a long Debate within himself, which we thought proceeded from the Strugglings of Love and Passion, he fetching a great Sigh, which still convinced us more, took the Pen and wrote to Mrs. W-lw-d, that he begg'd to be excusid, and that his Pen might remain as Dumb and Silent as his Tongue, on that Affair. By this Answer we concluded one and all, feld by Mother of America, for the Da

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that our former Conjectures were true, and we join'd in pressing him the more earnestly to deliver his real and fincere Opinion concerning the Accidents upon which the future Fortunes of her Life were to turn and depend. He shew'd many mighty Reluctances in the doing it; and I have often fince confidered him in the same Anguish as the late great Dr. Radeliffe, who was endeavouring by Study to fave a certain Fair One, whom he lov'd with a vehemence of Temper, and who was (as his Reason told him) got far away beyond the reach of the Art of Physick to recover. At last he wrote in plain Terms, that his Backwardness and Unwillingness to tell it, arose from his Wishes that her Fortune would be better than his certain Foreknowledge of it told him it would be, and begg'd that we would rest satisfied with that general Answer, fince it was in so particular a Case, where he himself was a Well-wisher in vain, to the Lady about whom he was confulted. The young Lady herfelf thinking, that, if she knew any Disasters, that were to befall her, she might by knowing the nature of them beforehand, and the time when they were likely to happen, be able by timely Prudence and Forecast to avert those Evils; with many Befeechings, urg'd him to reveal the fatal Secret. After many Struggles to avoid it, and as many Instances made to him, both by Mother and Daughter, for the Difcovery

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covery of his Prescience in that Point, he complied with very great Difficulty, and blotting the Paper with Tears that trickled fast from his Eyes, he gave her the lamentable Scroll, containing the Words that follow, viz. I wish it had not fallen to my Lot to tell this Lady, whom every Body, that but once looks at her, must admire, though they must not have leave to love, that she is not much longer to be Possessor of that lovely Face, which gains her fuch a number of Adorers. The Small Pox will too foon turn a Ravisher. and rifle all those Sweets and Charms that might be able to vanquish a King, and to fubdue a Conqueror of mighty Battels. Her Reign is doom'd alas to be as short as it is now Great and Universal! I believe she has internal Beauties of the Mind, not the least inferior to those external Excellencies of the Body, and she might perhaps by the Power of her Mind alone, be absolute Queen of the Affections of Men, if the Small Pox threaten'd not too furely to be her farther Enemy; and, not contented to destroy the Face, was not perverly bent to destroy the whole Woman. But I want Words to express my Sorrow. --- I would not tell it, if you did not extort the baneful Secret from my Bosom. --- This fair Creature, whose Beauty would make one wish her Immortal, will by the cruel means of the Small Pox, give us too fudden a Proof of her Mortality. --- But nei-K 3

ther the Mother nor herself ought too much to repine at this, feeing it appears to be the Decree of Providence, which is always to be interpreted as meant for our Good, and feeing it may be the means of translating her the fooner only to her kindred Angels, whose Beauty she so much resembles here on Earth, and to be among the lowest Class of whom, is better than being the greatest Beauty of the World here below, and wearing an Imperial Crown. -- While I comfort you, I can't help the force of Nature, which makes me grieve my felf, and I only give you because you compel me to it, so particular and so exact an Answer, to so particular and so exacting a Question. en is doom d ales to be

The Mother, who took the Paper, was prudent enough to conceal from the Daughter what he faid, but Nature would force its Way, and bubbled from her Eyes; and the Daughter perceiving that, preffed hard to fee it, and wept at the Consideration of that hard Fate (though she knew not particularly what Way) was to befall her. Never furely was any Thing so beautiful in Tears, and I obtain'd of the Mother to fee the Writing. --- At last, in general Terms, to free her from a suspense of Mind, it was told her that some Trouble should happen to her that would diminish her Beauty. She had Courage enough to hear that Misfortune with Difdain, and crying, If that be all, I am arm'd, I don't place much Pride

Pride in that, which I know Age must shortly after destroy, if Trouble did not do it before; and she dry'd up her Tears, and (if what Monsieur de la Bruyere says be true. That the last Thing a celebrated Woman thinks of when she dies, is the loss of her Beauty) the thew'd an admirable Pattern of Female Philosophy, in bearing such a cruel Prediction with fuch unspeakable Magnanimity, as exceeded even the Patience of stern Stoifm, confidering the was a Woman, to whom

Beauty is more dear than Life.

If any Evil that is impending over Peoples Heads could be evaded by Foreknowledge, or eluded by Art, she had the fairest Opportunity of having this Prediction annulled (which would have been more to the fatisfaction of the Predictor than knowing it verified) than ever any Woman had. Her Mother was specifically told, that the fatal Distemper should be the Small Pox; her Father was, and is still a very eminent Physician; and Distempers of that Kind, especially, are much more easily prevented by Care, than cur'd by Art, and by Art more eafily fet aside, when there is a timely warning given to a Physician to prepare the Body against the Danger of the Poison, than when the Distemper has once catch'd hold of a Body at unawares, when it is unpurg'd of any gross Humours that may accompany it. But neither the Foreknowledge and Caution of the Mother K 4

Mother, nor the Skill and Wisdom of the great Physician her Father, were sufficient to ward off the approaching Harm, that was written in the Books of Fate. Not many Suns had finished their yearly Courses before she was forc'd to submit to the inevitable Stroke of Death, after the infectious and malicious Malady had first ravag'd her Beauty, rioted in all her Sweets, and made an odious deform'd Spectacle of the Charmer of Mankind. The predicted Fate of the Daughter work'd so hard upon the Mother's Bowels, that it dragged her first, with a broken Heart to the Grave.

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This Lady, whose Fortune so great and so distinguish'd an Assembly had chosen to hear as a happy Forerunner and lucky Omen of all their own, which were to be ask'd afterwards in their Turns, proving fo contrary to their Expectations already unfortunate in the Prediction, and having been in Tears about the Matter, dishearten'd all the rest of the Beauties from confulting him farther that Day. The Person, who kept the Tavern, by Name Mrs. Irwin, alledg'd that as some People were very fortunate, and others unfortunate upon the same Day; so one Lady might be before told a Mishap one Minute, and another Lady all the Prosperity in Nature the very next Minute following; and therefore that what the unfortunate Lady had heard was not to be taken as Ominous, or Mother 25 as what could malignantly influence the Day, neither ought it to be the least hindrance to any who had the curiofity of being let into the Secrets of Time before-hand. However. whether the Ladies were convinc'd or no; if the prevail'd over their Belief in that Point. the could not prevail over their Humour, which (though they might not believe the former Prediction ominous to themselves) was naturally aw'd for fear of the like, peradventure, for a Time; and fo it was agreed, nemine Contradicente, as a witty Lady wrote it down, that no more Petitions should for that Day be presented by any of that Company to his Dumb, yet oracular, Majesty. Mrs. Irwin, however, would have her way; faid, she did not presume to such Honour as to call her felf of that Company, and that therefore she might consult him without breaking through the Votes of the Assembly. Many endeavour'd to disswade her, but as she was passionately fond of knowing future Events; and had a mighty Itch to be very inquisitive with the Oracle, about what might happen, not only to herfelf, but her Posterity; it was agreed that he should have the liberty of fatisfying her Curiofity, fince the prefum'd her Fortune was fure to be fo Good, and was fo forward and eager for the knowledge of it. But (alas!) fuch is too often the fantastical Impulse of Nature unluckily deprayed, that it carries us often into Wishes of know-

knowing, that when known we would be glad to unknow again, and then our Memo-

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ry will not let us be untaught.

Mrs. Hwin was at that time in a pretty commodious way of Bufinels, every Thing in Plenty round about her, and liv'd more like a Person of Distinction, that kept such a Cellar of Wine, open House, and a free Table, than like one who kept a Tavern. She brought in her three pretty Children, that were then almost Babies, the youngest having not long been out of the Nurse's Arms, or trusted to the use of its own Legs. These Children she lov'd as a Mother should love Children; they were the Delight of her Eyes all Day, and the Dream of her Imagination all Night. I All the Passions of her Soul were confin detoythem; the was never pleas'd but when they were fo, and always angry if they were cross'd; her whole Pride was center'd in them, and they were cloath'd and went attended more like the Infants of a Princes; than of a Vintner's Relict. The Fortune of these was what she had near at Heart, and of which she was to eager of being immediately apprized Her Impatience was proportionable to the Love the had for them, and which made her wish to forcknow all the Happiness that was like to attend them. She fate chearfully down, presented one to him, and smiling, wrote the Question in general Terms, viz. Is this Boy to be Happy or Unhappy? -Wear

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A melancholy Look once more spread it selfall over the Face of the Predictor, when he read the too inquisitive Words; and he seem'd mightily to regret being ask'd a Question, to which he was, by his Talent of Foreseeing, compell'd to give so unwelcome an Answer. The Colour of the poor Woman flush'd and vanish'd alternately, and very quick; and she look'd not quite like the Picture of Despair, but a disconsolate Woman, with little Hopes on one Hand, and great Doubts and dismal Fears on the other. She profes'd, she read great Evil in the Troubles of his Face; thank'd him for his good Nature; told him, that they all knew, that tho' he could foretel, he could not alter the Acts and Decretals of Fate; and therefore defir'd him to tell her the worst; for that the Misfortunes, were they never fo great, would be less dreadful to her, than remaining in the State of Fear and Suspension. He at last wrote down to her, that great and unexpected, and even unavoidable Accidents, would involve the whole Family in new Calamities; that the Son she ask'd him about, would have the bitterest Task of Hardship to go thro' withal, while he lived; and that to finish all more unhappily, he would be basely and maliciously brought to an untimely End, by some mortal Enemy or other; but that she should not trouble her self so much on that Head, she would never see it, for it would happen some Years after she was departed

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parted from the World. This melancholy Account clos'd up the Book of Predictions for that Day, and put a fad Stop to all the projected Mirth and Curiofity. Now I must tell the Reader, how and when the Event anfwer'd the Prediction: And in a few Words. it was thus : Poor Mrs. Irwin, by strange Accidents decay'd in the World, and dying Poor, her Sons were forc'd to be put out Apprentices to small Trades; and the Son, whom the abovemention'd Prediction concern'd, was, for stealing one Cheese from a Man in the Hay Market, severely prosecuted at the Old-Baily; and on Wednesday, the Twenty-third of December 1713, hang d at Tyburn with feveral other Criminals.

The Two foregoing Passages are of so Tragical a Nature, that it is Time I should relieve the Minds of my Readers, with some Histories of Ladies, who consulted him with more Success and Advantage; to whom his Predictions were very entertaining, when they so came to pass in their Favour; the Relation whereof will consequently be agreeable to all Readers, who have within them a Mixture of

happy Curiofity, and good Nature. On 103 01

Two Ladies, who were the most remarkable Beauties in London, and the most courted, turn'd at the same Time their Thoughts to Matrimony; and being satiated, I may say wearied, with the Pleasure of having continually after them a great Number and Variety

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of Adorers, refolv'd each, about the same Time, to make Choice of their feveral Men. to whom they thought they could give most Happiness, and from whom they might receive most. Their Names (for they are both Persons of Distinction) shall be Christallina, and Urbana. Christallina was a Virgin, and Urbana a young Widow. Christallina engross'd the Eyes, the Hearts, and the Sighs of the whole Court, and whereever she appear'd, put any Court-Lady out of her Place, that had one before in the Heart of any Youth; and was the celebrated Toast among the Beau Monde. Urbana's Beauty made as terrible Havock in the City: All the Citizens Daughters, that had many Admirers, and were in fair Hopes of having Husbands, when they pleas'd themselves; as soon as Urbana had lost her old Husband, found that they every Day loft their Lovers; and 'twas a general Fear among the prettiest Maids, that they should remain Maids still, as long as Urbana remain'd a Widow. She was the Monopolizer of City Affection; and made many Girls, that had large Stocks of Suiters, Bankrupts in the Trade of Courtship, and broke some of their Hearts, when her Charms broke off their Amours. ---Well; but the Day was near at Hand, when both the Belles of the Court, and the City Damsels, were to be freed from the Ravages, which these Two Tyrants, triumphant in Beauty, and insolent in Charms, made among

the Harvest of Love. Each had seen her proper Man, to whom the Enjoyment of her Person was to be dedicated for Life: But it being an Affair of fo lasting Importance, each had a Mind to be let into the Knowledge of the Consequences of such a Choice, as far as possible, before they stepp'd into the irrevocable State of Matrimony. Both of them happen'd to take it into their Heads, that the best way to be entirely satisfied in their Curiofity, was to have Recourse to the great Predictor of future Occurrences, Mr. Duncan Campbell, whose Fame was at that Time spread pretty largely about the Town. Christallina and Urbana were not acquainted with each other, only by the Report which Fame had made of Beauty. They came to Mr. Campbell's on the same Day, and both with the fame Resolution of keeping themselves conceal'd, and under Masks, that none of the Company of Consulters, who happen'd to be there, might know who they were. It happen'd that on that very Day, just when they came, Mr. Campbell's Rooms were more than ordinarily crowded with Curious Clients of the Fair Sex; so that he was oblig'd to defire these Two Ladies, who express d so much Precaution against, and Fear of having their Persons discover'd, to be contented with only one Room between them; and with much ado, they comply'd with the Request, and condescended to sit together Incog. Distant Com-

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Compliments of Gesture pass'd between them, (the Dress and Comportment of each making them appear to be Persons of Figure and Breeding;) and after three or four Modish Courtises, down they sat, without so much as once opening their Lips, or intending so to do. The Silence between them was very formal and prosound, for near Half an Hour; and nothing was to be heard but the Snapping of Fans, which they both did very tuneably, and with great Harmony, and play'd (as it were) in Consort.

At last one of the Civil, well-bred Mutes happening to fneeze, the other very gracefully bow'd; and, before she was well aware, out popp'd the Words---Bless you, Madam: The fair Sneezer return'd the Bow, with an -I thank you, Madam. They found they did not know one another's Voices; and they began to talk very merrily together, with pretty great Confidence; and they taking a mutual Liking from Conversation, so much Familiarity grew thereupon inflantly between them, that they began not only to unmask, but to unbosom themselves to one another, and confess alternately all their Secrets. Christalling own'd who she was; and told Urbana the Beau and Courtier, that had her Heart. Unbana as frankly declar'd, that the was a Widow; that she would not become the Lady's Rival; that she had pitch'd upon a Second Husband, an Alderman of the City. Just HITTE'S

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Just by that Time they had had their Chat out, and wish'd one another the Pleasure of a successful Prediction, it came to Christallina's Turn to visit the Dumb Gentleman, and receive from his Pen Oracular Answers, to all the Questions she had to propose. Well; he accordingly fatisfy'd her in every Point she ask'd him: But while the was about this one of Mr. Campbell's Family going with Urbana, to divert her a little; the Widow rail'd at the Virgin as a Fool, to imagine that she should ever make a Conquest of the brightest Spark about the Court; and then let fly some random Bolts of Malice, to wound her Reputation for Chastity. Now it became the Widow's Turn, to go and confult : And the same Person of Mr. Campbell's Family, in the mean Time entertain'd Christallina. The Maid was not behind-hand with the Widow: She rail'd against the Widow; represented her as fometimes a Coquet, fometimes a Lady of Pleasure, sometimes a Jilt; and listed up her Hands in Wonder and Amazement, that Urbana should imagine so Rich a Man, as Alderman such a one should fall to her Lot. Thus Urbana swore and protested, that Christalling could never arrive at the Honour of being the Wife to the Courtly Secretarius, let Mr. Campbell flatter her as he would: And Christallina vow'd, that Campbell must be a downright Wizard, if he foretold, that such a one as Urbana would get Alderman Stiffrump

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rump for a Husband, provided a Thing so im-

probable should come to pass.

However, it seems, Duncan had told them their own Names, and the Names of their Suiters; and told them farther, how soon they were both to be married, and that too, directly to their Hearts Content; as they said rejoicingly to themselves, and made their mutual Gratulations.

They went away, each satisfied that she should have her own Lover; but Christallina laugh'd at Mr. Campbell, for assigning the Alderman to Urbana; and Urbana laugh'd at him, for promising the Courtier to the Arms of Christallina.

This is a pretty good Figure of the Tempers of Two reigning Toasts, with regard to

one another.

First, Their Curiosity made them, from resolving to be concealed, discover one another wilfully; from utter Strangers, grow as familiar as old Friends in a Moment; swear one another to Secrecy, and exchange the Sentiments of their Hearts together, and from being Friends, become envious of each other's enjoying a Similitude of Happiness. The Compliments made on either Side, Face to Face, were, upon the turning of the Back, turn'd into Resections, Detraction and Ridicule: Each was a Self-Lover, and Admirer of her own Beauty and Merit, and a Despiser of the other's.

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However, Duncan Campbell prov'd at last to be in the right: Urbana was wrong in her Opinion of Christallina's want of Power over Secretarius; and Christallina was as much out in her Opinion, that Urbana would miss in her Aim of obtaining Stiffrump: For they both prov'd in the right of what they thought, with regard to their own dear single Persons, and were made happy according to their Expectations, just at the Time foretold by Mr. Campbell.

Christallina's ill Wishes did not hinder Urbana from being Mistress of Alderman Stiffrump's Person and Stock; nor did Urbana's hinder Christallina from shewing her self a shining Bride at the Ring, in Secretarius's gilded Chariot, drawn by Six Prancers of the proud Belgian Kind, with her Half Dozen of Liveries, with Favours in their Hats, waiting her Return at the Gate of Hide-Park.

Both lov'd, and both envy'd; but both al-

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low'd of Mr. Campbell's Foreknowledge.

Having told you Two very forrowful Paffages, and one tolerably successful and entertaining; I shall now relate to you another of my own Knowledge, that is mix'd up with the Grievous and the Pleasant, and chequer'd, as it were, with the Shade and the Sunshine of Fortune.

Though there are Vicissitudes in every Stage of Life under the Sun; and not one ever ran continually on with the same Series

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of Prosperity; yet those Conditions, which are the most liable to the signal Alterations of Fortune, are the Conditions of Merchants: For profess'd Gamesters I reckon, in a manner, as Men of no Condition of Life at all, but what comes under the Statute of Vagabonds.

It was indeed, as the Reader would guess, a worthy and a wealthy Merchant, who was to run thro' these different Circumstances of Being: He came and visited our Mr. Campbell, in the Year 1707: He found him amidst a Crowd of Consulters; and being very eager and folicitous to know his own Fortune, just at that Critical Juncture of Time, he begg'd of him, if possible, to adjourn his other Clients to the Day following, and facrifice that one wholly to his Use; which, as it was probably more important than all the others together, so he wrote down, that he would render the Time spent about it more advantageous to Mr. Campbell; and, by way of previous Encouragement, threw him down Ten Guineas, as a retaining Fee.

Mr. Campbell, who held Money in very little Esteem, and valued it so much too little, that he has often had my Reprehensions on that Head, paused a little; and after looking earnestly in the Gentleman's Face, and reading there, as I suppose, in that little Space of Time in general, (according to the Power of the Second Sight) that what concern'd him was highly momentous; wrote him this An-

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fwer; "That he would comply with his "Requests, adjourn his other Clients to the

" Day following, and let apart all the Rem-

" nant of that, till Night, for inspecting the future Occurrences, of which he had a

" Mind to be made a Master.

There is certainly a very keen Appetite in Curiofity; it cannot stay for Satisfaction; it is pressing for its necessary Repast, and is without all Patience. Hunger and Thirst are not Appetites more vehement, and more hard and difficult to be repress'd, than that of Curiosity: Nothing but the present NOW is able to allay it. A more expressive Picture of this I never beheld, than in the Faces of some, and the Murmurs and Complaints of others, in that little inquisitive Company, when the unwelcome Note was given about, signifying an Adjournment for only Twenty sour Hours.

The Colour of a young Woman there came and went a Hundred times (if possible) in the Space of two Minutes: She blush'd like a red Rose this Moment; and in the Switch of an Eyelash, she was all over as pale as a white one. The Suiter, whose Name her Heart had gone pit-a-pat for the Space of an Hour, to be inform'd of from the Pen of a Seer, was now deferred a whole Day longer; she was once or twice within an Ace of swooning away; but he comforted her in particular, by telling her, (tho' he said it only by way of

Jest) that the Day following would be a more lucky Day to consult about Husbands, than the present that she came on. The Answer was a kind of Cordial to her Hopes, and

brought her a little better to her felf.

Two others, I remember, Sifters and old Maids, that it feems were Mifers, Women ordinarily dress'd, and in blue Aprons, and yet (by Relation) worth no less than Two Thoufand Pounds each, were in a Peck of Troubles about his going and leaving them unsatisfied. They came upon an Enquiry after Goods that were stolen; and they complained, that by next Morning, at that Time, the Thief might be got far enough off, and creep into fo remore a Corner, that he would put it beyond the Power of the Devil, and the Art of Conjuration to find him out, and bring him back again. The Disturbance and Anxiety that was to be seen in their Countenances, was just like that which is to be beheld in the Face of a losing Gamester, when his All, his last great Stake lies upon the Table, and is just sweeping off by another winning Hand, into his own Hat.

The next was a Widow; who bounc'd, because, as she pretended, he would not tell her what was best to do with her Sons; and what Prosession it would be most happy for them to be put to: But in Reality, all the Cause of the Widow's fuming and fretting, was, not that she wanted to provide for her

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Sons, but for her felf: She wanted a Second Husband; and was not half fo folicitous about being put in a way of Educating those Children she had already, as of knowing when fhe should be in a Likelihood of getting more. This was certainly in her Thoughts; or else the would never have flounc'd about in her Weed from one End of the Room to the other, and all the while of her Passion, smile by Fits upon the Merchant, and leer upon a young pretty Irish Fellow that was there. The young Irishman made use of a little Eye-Language: She grew appeas'd; went away in quite a good Humour; skuttled too airily down Stairs, for a Woman in her Cloaths; and the Reason was certainly, that she knew the Matter before, which we took notice of prefently after. The Irishman went precipitately after her down Stairs, without taking his Leave.

But neither were the Two Misers for their Gold, the Virgin for a first Husband, nor the Widow for a Second, half so eager, as another married Woman there was for the Death of her Spouse. She had put the Question in so expecting a manner for a lucky Answer, and with so much keen Desire appearing plainly in her Looks, that no big-belly'd Woman was ever more eager for devouring Fruit; no young hasty Bridegroom, just married to a Beauty, more impatient for Night and Enjoyment, than she was to know, what she thought a more happy Moment, the Moment of

of her Husband's last agonizing Gasp. As her Expectation was the greatest, so was her Difappointment too, and confequently her Diforder upon his going and leaving her unrefolv'd. She was frantick, raging and implacable: She was in such a Fury at the Delay of putting off her Answer to the Day following, that in her Fury she acted as if she would have given her felf an Answer, which of the Two should die first, by choaking her self upon the Spot, with the Indignation that swell'd in her Stomach, and rose into her Throat on that Occasion. It may look like a Romance to say it : but indeed they were forc'd to cut her Lace ; and then she threw out of the Room with great Passion-But yet had so much of the enraged Wife left, (beyond the enrag'd Woman) as to return instantly up Stairs, and fignify very calmly, she would be certain to be there next Day; and beseech'd earnestly, that she might not meet with a Second Disappointment. britisho, adoption

All this Hurry and Bustle created a Stay, a little too tedious for the Merchant; who began to be impatient himself, especially when Word was brought up, that a fresh Company was come in: But Mr. Campbell was deny'd to them; and to put a Stop to any more Interruptions, the Merchant and the Dumb Gentleman agreed to flip into a Coach, drive to a Tavern in the City, and settle Matters of

Futurity over a Bottle of French Claret.

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The first Thing done at the Tavern, was, Mr. Campbell's faluting him upon a Piece of Paper by his Name, and drinking his Health. The next Paper held a Discourse of Condolance, for a Dilaster that was past long since; namely, a great and confiderable Lofs that happen'd to his Family, in the dreadful Conflagration of the City of London. In the Third little Dialogue which they had together, he told the Merchant, that Losses and Advantages were general Topicks, which a Person unskill'd in that Art might venture to affign to any Man of his Profession; it being next to impossible, that Persons who traffick, should not sometimes gain, and sometimes lose .---But, said Mr. Duncan Campbell, I will sketch out particularly, and specify to you some suture Misfortunes, with which you will unavoidably meet: 'Tis in your Stars; it is in Destiny, that you should have some Trials; and therefore when you are forewarn'd, take a prudent Care to be forearm'd with Patience; and by Longanimity, and meekly and refignedly enduring your Lot, render it more easy, fince Impatience can't avert it, and will only render it more burthensome and heavy. He gave these Words to the Merchant; who press'd for his Opinion that Moment. By your Leave, (refuming the Pen, faid the Dumb Gen:leman in writing) we will have this Bottle out first, and tap a fresh one, that you may be warm'd with Courage enough to receive

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ceive the first speculative Onset of ill Fortune, that I shall predict to you, with a good Grace; and that may perhaps enable you to meet it. when it comes to reduce it felf into Action. with a manful Purpose, and all-becoming Refolution. The Merchant agreed to the Propofal, and put on an Air of the careless and indifferent as well as he could; to fignify, that he had no need to raise up an artificial Courage from the auxiliary Forces of the Grape. But Nature, when hard press'd, will break thro'all Disguises; and not only, notwithstanding the Air of Pleasantry he gave himself, which appear'd forc'd and constrain'd, but in Spite of two or three sparkling and enlivening Bumpers, a Cloud of Care would ever and anon gather and shoot heavily cross his Brow, tho he labour'd all he could to dispel it as quickly, and to keep fair Weather in his Countenance. Well; they had crack'd the first Bottle, and the Second fucceeded upon the Table. and they call'd to blow a Pipe together. This Pipe Mr. Campbell found had a very ill Effect: It is certainly a pensive kind of Instrument, and fills a Mind any thing fo disposed, with disturbing Thoughts, black Fumes, and melancholy Vapours, as certainly as it doth the Mouth with Smoke. It plainly took away even the little Sparks of Vivacity, which the Wine had given before; fo he wrote for a Truce of Firing those Sort of noxious Guns any longer; and they laid down their Arms by Confent, and drank

drank off the Second Bottle. A Third immediately supply'd its Place; and at the first Glass of the opening of the Bottle, Mr. Campbell began to open to him his future Case, in the following Words: Sir, You have now some Ventures at Sea, from fuch and fuch a Place, to fuch a Value: Don't be discomforted at the News which you certainly will have within three Months, (but 'twill be false at last) that they are by three different Tempests made the Prey of the great Ocean, and enrich the Bottom of the Sea, the Palace of Neptune. A worfe Storm than all these attends you at home; a Wife who is, and will be more the Tempest of the House wherein she lives. The high and ' lofty Winds of her Vanity, will blow down the Pillars of your House and Family; the 'High-tide of her Extravagance, will roll on ' like a refistless Torrent, and leave you at low Water, and the Ebb of all your Fortunes. This is the highest, and the most cutting Difaster that is to befal you. Your real Shipwreck is not foreign, but domestick; your Bosom-Friend is to be your greatest Foe, and even your powerful Undoer for a Time. Mark what I fay, and take Courage; it shall be but for a Time, provided you take Courage. It will, upon that Condition, be only a short and wholsome Taste of Adversity given to you, that you may relish returning Prosperity with Virtue, and with a greater Return of Thanks to him that dispenses it at Pleasure to Man-

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of Mr. DUNCAN CAMPBELL. kind. Remember, Courage and Refignation is what I advise you to; use it (as becomes 'you) in your Adversity; and believe, that as I foretold that Adversity, so I can foretel, a 'Profeerity will again be the Confequence of those Virtues; and the more you feel the one, ' ought not to cast you down, but raise your 'Hopes the more, that he who foretold you ' that so exactly, could likewise foretel you the other.' The Merchant was by this put into a great Suspense of Mind; but somewhat easier, by the Second Prediction being annex'd so kindly to the first fatal one. They crown'd the Night with a Flask of Burgundy; and then parting, each went to their respective Homes.

The Reader may perchance wonder, how I, who make no mention of my being there, (as in Truth I was not at the Tavern,) should be able to relate this as of my own Knowledge; but if he pleases to have Patience to the End of the Story, he will have entire Satisfaction

in that Point.

About Half a Year after, the Merchant came again, told him that his Prediction was too far verify'd, to his very dear Cost; and that he was now utterly undone, and beyond any visible Means of a future Recovery; and doubting lest the other fortunate Part of the Prediction was only told him by way of Encouragement, (for groundless Doubts and Fears always attend a Mind implung'd in Melancholy;) besought him very earnestly to tell

him candidly and fincerely, if there was no real Prospect of Good, and rid him at once of the Uneasures of such a Suspension of Thought: But pray, too, said he, with all the Vehemence of repeated Expostulation, satisfy me, if there are any farther Hopes on this side the Grave?

To this, Duncan Campbell made a short, but a very fignificant Reply in Writing. 'May the Heavens preferve you from a threatning Danger of Life. Take care only of your felf; great and mighty Care; and if you outlive Friday next, you will yet be great, and more fortunate than ever you was, in all the ' Height of your former most flourishing Space of Life. He colour'd inordinately, when Duncan Campbell faid Friday; and conjur'd him to tell him as particularly as he could, what he meant by Friday? He told him, he could not particularize any farther; but that great Danger threaten'd him that Day; and that without extraordinary Precaution, it would prove fatal to him, even to Death. He shook his Head, and went away in a very forrowful Plight. Friday past, Saturday came; and on that very Saturday Morning came likewise the joyful Tidings, that what Ventures of his were given over for lost at Sea, were all come fafe into the Harbour. He came the Moment he receiv'd those Dispatches from his Agent, to Mr. Duncan Campbell's Apartment, embrac'd him tenderly, and faluted him with much of Mr. Duncan Campbell. 157.

much Gladness of Heart, before a great Room full of Ladies, where I happen'd to be prefent at that Time; crying out in a loud Voice, before he knew what he said, that Mr. Campbell had sav'd his Life; that Friday was his Birth-day, and he had intended (with a Pistol) to shoot himself that very Day. The Ladies thought him mad; and he, recover'd from his Extacy, said no more, but sat down, till Mr. Campbell dismiss'd all his Clients; and then we Three went to the Tavern together, where he told me the whole little History, or

Narrative, just as is above related.

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The Fame which Mr. Duncan Campbell got by the foregoing, and several other Predictions of the like kind, was become very large and extensive, and had spread it self into the remotest Corners of this Metropolis. The Squares rung with it; it was whisper'd from one House to another, thro' the more magnificent Streets, where Persons of Quality and Distinction reside; it catch'd every House in the City; like the News of Stock from Exchange-Alley, it run noisily thro' the Lanes and little Thoroughfares where the Poor inhabit: It was the Chat of the Tea-Table, and the Babble of the Streets; and the whole Town, from the Top to the Bottom, was full of it. Whenever any Reputation rifes to a Degree like this, let it be for what Art or Accomplishment, or on what Account soever it will; Malice, Envy and Detraction, are fure

to be the immediate Pursuers of it with full Mouth, and to hunt it down, if possible, with full Cry. Even the great Noftradamus, tho' favour'd by Kings and Queens, (which always without any other Reason creates Enemies) was not more purfued by Envy and Detra-Aion, for his Predictions in Paris, and throughout France, than our Duncan Campbell was in London, and even throughout England. Various, different, and many were the Objections rais'd, to blot his Character, and extenuate his Fame; that, when one was confuted, another might not be wanting to supply its Place; and fo maintain a Course and Series of back-biting, according to the known Maxim, -Throw Dirt, and if it does not flick, throw Dirt continually, and some will stick.

Neither is there any wonder; for a Man that has got Applauders of all Sorts and Conditions, must expect Condemners and Detractors of all Sorts and Conditions likewife. If a Lady of high Degree, for Example, should fay, fmiling, (the really thinking absolutely what she fays) for fear of being thought over-credulous :-- Well, I vow, fome Things Mr. Campbell does, are furprizing, after all; they would be apt to incline one to a Belief, that he is a Wonder of a Man, for one would imagine the Things he does impossible---Why then a Prude, with an assumed, supercilious Air, and a scornful Tebee, would, in order to feem more wife than she was, reply, 'Lard, Madam

Madam, 'tis more a Wonder to me, that you can be imposed upon so .-- I vow to Gad. Madam, I would as foon confult an Almanack-Maker, and pin my Faith upon what he pricks down; or believe like my Creed, in the Cross which I make upon the Hand of a Gypsie. Lard, Madam, I affure your La'fhip he knows no more than I do of you .-- I assure you so, and therefore believe me. -- He has it all by 'Hearfay.'-- If the Lady that believ'dit, should reply, 'That if he had notice of every Stranger by Hearfay, he must be a greater Man than ' she suspected, and must keep more Spies in ' Pay than a Prime Minister:' The Prude's Answer would be with a loud Laugh, and giggling out these Words : -- 'Lard, Madam, I assure you, nothing can be more easy; and so 'take it for granted.' Because she was inclin'd to fay fo, and had the Art of Wisdom on herfide, forfooth, that she appear'd hard of Belief, (which some call hard to be put upon) and the other Lady credulous, (which some, tho' believing upon good Grounds, are call'd) and so thought foolish; the Prude's Answer would be thought sufficient and convincing.

Thus Malice and Folly, by Dint of Noise and Impudence, and strong tho' empty Asfertions, often run down Modesty and good Sense. Among the common People it is the same, but only done in a different manner. For Example: An ordinary Person, that had

confulted, might fay, (as he walk'd along) There goes the Dumb Gentleman, who writes down any Name of a Stranger at first Sight. Steps up a blunt Stranger, that takes Stubbornnels for Sense, and says,--- That is a confounded Lye; he is a Cheat and an Impostor. and you are one of his Accomplices. He'll tell me my Name, I suppose, if you tell it him first. He is no more dumb than I am; he can speak and hear as well as us: I have been with those, that say they have heard him. I wish I and Two or Three more had him in our Stable; and I warrant you, with our Cartwhips, we would lick some Words out of his Chops, as dumb as you call him.-I tell you, 'tis all a Lye, and all a Bite.--If the other defires to be convinced for himself by his own Experience---the rougher Rogue, who perhaps has stronger Sinews than t'other, answers, If you lye any farther, I will knock you down: And so he is the vulgar Wit, and the Mouth of the Rabble-Rout. And thus the Detraction spreads below with very good Success, as it does above in another kind.

As there are Two Comical Adventures in his Life, which directly suit and correspond with the foregoing Reslections, this seems the most proper Place to insert them in. The first consists of a kind of Mob Way of Usage he met with from a Fellow, who got to be an Officer in the Army, but by the following Behaviour, will be found unworthy of the Name, and the Commission.

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In the Year 1701, a Lady of good Quality came and address'd her felf to him much after the following manner. She told him she had Choice of Lovers, but preferr'd one above the rest; but defired to know his Name, and if the made him her Choice, what would be the subsequent Fate of such a Matrimony. Mr. Duncan Campbell very readily gave her down in Writing this plain and honest Reply; that of all her Suiters she was most inclin'd to a Captain, a distinguish'd Officer, and a great Beau, (naming his Name) and one that had a great many outward engaging Charms, sufficient to blind the Eyes of any Lady that was not thoroughly acquainted: with his Manner of living. He therefore affured her, (and thought himself bound, being conjured to to do, having received his Fee, though there was Danger in such plain and open Predictions,) that he was a Villain and a Rogue in his Heart, a profligate Gamester, and that if she took him to her Bed, the would only embrace her own Ruin. The Lady's Woman, who was present, being in Fee with the Captain, resolving to give Intelligence, for fear the Officer her so good Friend should be disappointed in the Siege; slily shuffled the Papers into her Pocket, and made a Present of them to the military Spark. Fir'd with Indignation at the Contents, he vow'd Revenge; and in order to compass it, conspires with his Female Spy about the Means.

In fine, for fear of lofing the Lady though he quarrel d with Duncan Campbell, a Method was to be found out how to secure her by the very Act of Revenge. At last it was refolv'd to discover to her, that he had found out what she had been told by Mr. Campbell, but the Way how he had been inform'd was to remain a Secret. He did do fo, and ended his Discovery with these Words: I defire, Madam, that if I prove him an Impostor, you would not believe a Word he fays. -- The Lady agreed to fo fair a Propofal. --- Then the Captain swore that he himfelf would never eat a Piece of Bread more till he had made Mr. Campbell eat his Words; nay he infifted upon it, that he would bring him to his Tongue, and make him own by Word of Mouth, that what he had written before was false and calumnious. To which the Lady answer'd again, that, if he perform'd what he faid she would be convinced. This brave Military Man, however, not relying upon his own fingle Valour and Prowefs, to bring about so miraculous a Thing as the making a Person that was dumb to speak; he took with him for this End three lufty Affiftants to combine with him in the Affaffination. The Ambuscade was settled to be at the Five Bells Tavern in Wich-street in the Strand. After the Ambush was sertled with so much false Courage, the Business of decoying Mr. Campbell into it, was not practicable any other way, than

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than by fending out falle Colours. The Lady's Woman, who was by her own Interest tied fast to the Interest of the Beau, was to play the Trick of Dalilab, and betray this deaf and dumb Sampson (as he will appear to be a kind of one in the Sequel of the Story) into the Hands of these Philistines. She smooths her Face over with a complimenting Lye from her Mistress to Mr. Campbell; and acted her Part of Deceit fo well that he promis'd to follow her to the Five Bells with all hafte; and to the skuttled back to prepare the Captain, and to tell him how lucky she was in Mischief; and how she drew him our by Smiles into Perdition. The short of the Story is, when they got him in among them, they endeavour'd to affassinate him; but they mis d of their Aim; yet 'tis certain they left him in a very terrible and bloody Condition; and the Captain went away in as bad a Plight as the Person was left in, whom he assaulted so cowardly with Numbers, and to fuch Difadvantage. I was fent for to him upon this Disaster, and the Story was deliver'd to me thus, by one of the Drawers of the Tavern, when I enquired into it. They began to banter him, and speaking to him as if he heard, ask'd him if he knew his own Fortune; they told him it was to be beaten to Death. This was an odd way of addressing a deaf and dumb Man. They added they would make him speak before they had done. The Boy feeing M 2

feeing he made no Reply, but only fmiled; thought what pass'd between them was a Jest with an old Acquaintance, and withdrew about his Business. The Door being fasten'd, however, before they began the honourable Attack, they vouchfafed to write down their Intent in the Words above-mentioned which they had uttered before, to make fure that he should understand their Meaning, and what this odd way of Correction was for. All the while the Maid, who had brought him into it, was peeping through a Hole, and watching the Event, as appears afterwards. Mr. Campbell wrote them the following Answer, viz. that he hop'd for fair Play; that he understood Beargarden as well as they; but if a Gentleman was amongst them, he would expect Gentlemanly Usage. The Rejoinder they made to this confisted, it seems, not of Words but of Action. The Officer, in Conjunction with another Ruffian, one of the strongest of the Three he had brought, commenced the Affault. As good Luck would have it, he warded off their first Blows (it feems) with tolerable Success; and a Wine-Quart-Pot standing upon the Table, Duncan took to his Arms, and at Two or Three quick Blows, well manag'd, and close laid in upon the Affailants, fell'd them both to the Ground, Here it was that the Maid discover'd her Knowledge of it, and Privity to the Plot, to the whole House; for she no sooner sees the famous

famous Leader, the valiant Captain, lie sprauling on the Floor with bleeding Temples, but she shriek'd out, with all the Voice she could exert, Murder, Murder, Murder! Alarm'd at this Out-cry, the Master and all the Attendants of the Tavern scamper'd up Stairs; burst into the Room, and found Duncan Campbell struggling with the other Two, and the Quart-Pot still fast clench'd in his Handa which they were endeavouring to wrench from him. The Drawers rescud him out of their Hands, and enquir'd into the Matter. The Maid in a Fright confess'd the whole Thing. The Officer and his Affociate rubb'd their Eyes, as recovering from a stunning Sleep, reel'd as they went to rife, paid the Reckoning, and flunk pitifully away, (or as the Rake's Term for it is,) they brush'd off, and for all their odds had the worst of the Lay. I who had fome Authority with Mr. Campbell, by reason of my Years, and the strict Acquaintance I had with his Mother, when I came and found him in that Pickle, and had the whole Relation told me by the People of the House, though I could not forbear pitying him within my own Mind, took upon me to reprehend him, and told him that these Hardships would by Providence be daily permitted to fall upon him (for he met with them Twenty Times) while he continued in that irregular way of Living and spending his Time, that might be so precious to himself M 3 and

and many others, in Drunkenness and Debauchery; and I think the Lessons I wrote down to him upon that Head, though a litthe fevere just at that Juncture, were notwithflanding well-tim'd, and did, as I guess'd they would, make a more folid Impression in him than at any other. In all these Scuffles (whether it is that being deaf and dumb an Affront works deeper upon a Man, and fo renders him far more fierce or resolute) it must be said, that though Nature has been kind in making him very Strong, Robust, and Active withal, yet he has bore some Shocks, one would imagine beyond the Strength of a Man, having fometimes got the better of Five or Six Ruffians in Rencounters of the like kind.

The next Banter he met with was in a genteeler Way, from an unbelieving Lady, and yet she came off with very ill Success, and the Banter turn'd all upon herself in the End.

A Lady of Distinction (whose Name shall therefore be conceald in this Place) came with Two or Three of her special Friends who took her for the most merry innocent spotless Virgin upon Earth, and whose Modesty was never suspected in the least by her Relations or Servants that were nearest about her; after having rally'd Mr. Campbell with several srivolous Questions, doubting his Capacity, and vexing and teazing him with gay Impertinencies beyond all Patience, was by

by him told, that he did not take Fees in his Profession to be made a Jest of like a common Fortune-teller, but to do real Good to those who confulted him, as far as he was able by his Predictions; that he was treated with more Respect by Persons of a higher Condition, though her own was very good, and fo offer'd her Guinea back again with a Bow and a Smile. ' She had a little more Generofity of Spirit than not to be a little nettled at the Proffer the had caus'd by to course an Usage. She affected appearing grave a little, and told him she would be serious for the future, and ask'd him to fet down her Name, which she had neglected before, to ask other Questions that were nothing to the Purpose. He promis'd to write it down, but pauling a little longer than ordinary about it, she return'd to her former way of uncivil Merriment and ungallant Raillery. She repeated to him in Three or Four little Scraps of Paper one after another as fast as she could write them, the fame Words, viz. ---- That he could not tell her Name, nor whether she was Maid, Wife, or Widow; and laugh'd as if the would split her Sides, triumphing to the rest of her Companions, over his Ignorance and her own Wit, as if she had pos'd him and put him to an entire Stand. But see what this over-weening Opinion of Security ended in: The Man of the Second-Sight was not to be so easily baffled. Vex'd at being fo disturb'd, and co-M 4 ming

ming out of his brown Study, he reaches the Paper, and begins to write .-- Now it was the Lady's Turn to fuffer; she had deferv'd hearty Punishment, and it came into her Hands with the Note, to a Degree of Severity; as you will perceive by the Contents of it inft now. - She read it, and swooning away, dropp'd from her Chair. The whole Room being in a Bustle, I, that was in the outward Chamber, ran in. While Mr. Campbell was sprinkling Water in her Face, a Lady match'd up the Note to read it, at which he feem'd mightily displeased: I therefore, who understood his Signs, recover'd it out of her Hands by Stratagem, and ran to burn it; which I did fo quick, that I was not discover'd in the Curiofity, which I must own I satisfied my self in, by reading it first: A Curiosity rais'd too high, by fo particular an Adventure, to be overcome in fo little a Time of Thought, as I was to keep it in my Hands; and so I came by the Knowledge of it my felf, without being inform'd by Mr. Campbell. This shews, how a sudden Curiosity, when there is not Time given to think and correct it, may overcome a Man as well as a Woman: For I was never over-curious in my Life; and tho' I was pleas'd with the Oddness of the Adventure, I often blush'd to my self since, for the unmanly Weakness of not being able to step with a Note, from one Room to another, to the Firefide, without peeping into the Contents of it. The THE

The Contents of it were these: " Madam, fince " you provoke me, your Name is -"You are no Widow, you are no Wife, and " yet you are no Maid: You have a Child at " Nurse at such a Place, by such a Gentleman; "and you were brought to Bed in Leicester bire. The Lady, convinc'd by this Answer, of his strange and mystical Power, and pleas'd with his Civility in endeavouring to conceal from others the Secret, after so many repeated Provocations, tho' fhe shew'd great Disorder for that Day, became one of his constant Attenders some Time after, and would not take any Step in her Affairs without his Advice: which, the often has faid fince, the found very much to her Advantage. She was as ferious in her Dealings with him afterwards, and improv'd by being fo, as she was gay and turbulent with him before, and smarted for it. In fine, the was a thorough Convert, and a Votary of his; and the only Jest she us'd afterwards to make concerning him, was a Civil Witticism to his Wife; to whom she was wont, every now and then, smiling, to address her felf after this manner: 'Your Husband, Madam, is a Devil; but he is a very handfome, and a very civil one.

Not long after this came another Lady, with a like Intent to impose upon him; and was resolv'd (as she own'd) to have laugh'd him to scorn, if she had succeeded in her Attempt. She had very dextrously dress'd her

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felf in her Woman's Habit, and her Woman in her own; her Footman squired the newmade Lady in a very gentlemanly Drefs, hir'd for that Purpole of a Disguise from Monmouth-Areet. The Arange and unknown Masqueraders enter'd Mr. Campbell's Room with much Art. The Fellow was by Nature of a clean Make, and had a good Look, and from following a genteel Mafter, when he was young, copy'd his Gait a little, and had fome Appearance of a Mien, and a tolerable good Air about him. But this being the first time of his being to fine, and he a little vain in his Temper; he over-acted his Part; he strutted too much; he was as fond of his Ruffles, his Watch, his Sword, his Cane, and his Snuff-Box, as a Boy of being newly put into Breeches; and view dthem all too often to be thought the Possessor of any such Things long. The Affe-Cation of the Chambermaid was infufferable; She had the Tofs of the Head, the Jut of the Bum, the fide-long Leer of the Eye, the imperious Look upon her Lady, now degraded into her Woman, that she was intolerable, and a Person without the Gift of the Second-Sight, would have guess'd her to have been a pragmatical Upstart, tho' 'tis very probable, that during that time, she fancy'd herself really better than her Mistress: The Mistress acted her Part of Maid the best, for it is eafier for genteel Modesty to act a low Part, than for affected Vanity to act a high one. She kept

of Mr. DUNCAN CAMPBELL. 171 kept her Distance like a Servant; but would to disguize Things the better, be every now and then pert, according to their way, and give Occasion to be chid. But there is an Air of Gentility, in-born and in-bred to fome People; and even when they aim to be awkward, a certain Grace will attend all their minutest Actions and Gestures, and command Love, Respect and Veneration. I must therefore own, that there was not need of a Man's being a Conjurer, to guess who ought to be the Lady, and who the Maid; but to know who absolutely was the Lady, and who was the Maid, did require that Skill. For how many fuch real Ladies have we, that are made fo from fuch Upstarts ? And how many genteel Waiting-Women of great Descent, that are born with a Grace about them, and are bred to good Manners? Mr. Campbell's Art made him positive in the Case: He took the Patches from the Face of the Maid, and plac'd them on the Mistress's: He pull'd off her Hood and Scarf, and gave it the Lady; and taking from the Lady her Ridinghood, gave it the Maid in Exchange; for Ladies at that Time of Day, were not enter'd into that Fashion of Cloaking themselves. Then he wrote down, that he should go out, and ought to send his Maid in, to undress them quite, and give the Mistress her own Cloaths, and the Maid her's; and, with a Smile, wrote down both their Names, and commended her Contrivance. But after

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after that, it was remarkd by the Lady, that he paid her less Respect than she expected, and more to her Footman, who was in a Gentleman's Habit; whom he took afide, and told a great many fine Things; whereas he would tell the Lady nothing farther. The Lady, nettled at this, wrote to him, that she had Vanity enough to believe, that she might be distinguish'd from her Maid in any Dress; but that he had shown his want of Skill, in not knowing who that Gentleman was. Mr. Campbell told her her Mistake in sharp Terms; and begging her Pardon, affur'd her he knew feveral Chambermaids as genteel and as wellborn as her, and many Mistresses more aukward and worse-born than her Maid: That he did not go therefore by the Rule of Guest and Judging what ought to be, but by the Rule of Certainty, and the Knowledge of what actually was. She, however, unfatisfy'd with that Answer, perplex'd him mightily to know, who the Man was. He answerd, he would be a Great Man .-- The Lady laugh'd fcornfully, and faid, she wanted to know who he was, not what he would be .--- He anfwer'd again--He was her Footman; but that she would have a worse. -- She grew warm, and defir'd to be inform'd, Why, fince he knew the Fellow's Condition, he respected her so little, and him so much? And accused him of want of practifing Manners, if he had not want of Knowledge. He answer'd, "M2-" dam,

"dam, fince you will be asking Questions too
"far-This Footman will advance himself to
"the Degree of a Gentleman, and have a Wo"man of Distinction to his Wife; while you
"will degrade your self by a Marriage, to be
"the Wife of a Footman. His Ambition is
"laudable, your Condescension mean; there"fore I give him the Preserence. I have given
"you fair Warning, and wholsome Advice:
"You may avoid your Lot by Prudence; but

"his will certainly be what I tell you.

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This coming afterwards to pass exactly as was predicted, and his disappointing so many that had a Mind to impose upon him, has render'd him pretty free from fuch wily Contrivances fince; tho now and then they have happen'd, but still to the Mortification and Disappointment of the Contrivers. But as we have not pretended to fay, with regard to these Things, that he has his Genius always at his Elbow, or his Beck, to whilper in his Ear the Names of Persons, and such little constant Events as these; so, that we may not be deem'd to give a fabulous Account of his Life and Adventures, we think our felves bound to give the Reader an Infight into the particular Power and Capacity which he has, for bringing about these particular Performances, especially that of writing down Names of Strangers at first Sight; which, I don't doubt, will be done to the Satisfaction of all

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Persons, who shall read the succeeding Chapter, concerning the Gift of the Second-Sight.

CHAP. VII.

A Philosophical Discourse concerning the SECOND-SIGHT.

R. Marten has publish'd a Book, en-titled, A Description of the Western Ales of Scotland, called by the Ancient Geographers, Hebrides: It contains many Curious Particulars, relating to the Natural and Civil History of those Islands, with a Map of them. And in his Preface he tells us, That perhaps it is peculiar to those Isles, that they have never been describ'd till now, by any Man that was a Native of the Country, or had travell'd them, as himfelf has done: And in the Conclusion of the said Preface he tells us, 'He has given here such an Account of the Second-Sight, as the Nature of the Thing will bear, which has always been reckon'd Sufficient aong the unbias'd Part of Mankind: But for those that will not be satisfy'd, they ought to "oblige us with a new Scheme, by which we may judge of Matters of Fatt. The chief Particulars he has given us concerning the Second Sight, are here fet down, by way of Abstract or Epitome, that they may not be too tedious to the Reader.

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In the Second Sight, the Vision makes such a lively Impression on the Seers, that they neither see nor think of any Thing else but the Vision, as long as it continues: And then they appear Pensive or fovial, according to the Object which was presented to them.

2. At the Sight of a Vision, the Eyelids of the Person are erected, and the Eyes continue staring till the Objects vanish; as has often been observed by the Author, and others pre-

fent.

3. There is one in Skye, an Acquaintance of whom observ'd, that when he sees a Vision, the inner Part of his Eyelids turns so far upwards, that, after the Object disappears, he must draw them down with his Fingers; and sometimes employs others to draw them down, which he finds to be much the easier way.

4. The Faculty of the Second-Sight does not lineally descend in a Family, as some imagine; for he knows several Parents that are endow'd with it, but not their Children; and so on the contrary: Neither is it acquir'd by any previous Compact. And after a strict Enquiry, he could never learn from any among them, that this Faculty was communicable any way whatsoever.

Note, That this Account is differing from the Account that is given by Mr. Aubrey, a Fellow of the Royal Society: And I think Mr. Marten's Reason here, against the Descent of this Faculty from Parents to Children, is not generally conclusive. For the he may know Parents endow'd with it, and not Children; and so vice versa; yet there may be Parents who are endow'd with it, being qualify'd as Mr. Aubrey has said, (viz. both being Second sighted, or even one to an extraordinary Degree) whose Children may have it by Descent. And as to this Faculty's being any otherways communicable, (since the Accounts differ) I must leave it to a farther Examination.

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Time nor Place of a Vision, before it appears; and the same Object is often seen by different Persons, living at a considerable Distance from one another. The true Way of Judging, as to the Time and Circumstance of an Object, is by Observation: For several Persons of Judgment, without this Faculty, are more capable to judge of the Design of a Vision, than a Novice that is a Seer. As an Object appears in the Day or Night, it will come to pass sooner

or later accordingly.

6. If an Object be seen early in the Morning, (which is not frequent) it will be accomplished in a sew Hours afterwards: If at Noon, it will commonly be accomplished that very Day: If in the Evening, perhaps that Night; if after Candles be lighted, it will be accomplished that Night. It is later always in Accomplishment, by Weeks, Months, and sometimes

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rimes Years, according to the Time of the

Night the Vision is seen.

7. When a Shroud is perceived about one, it is a fure Prognostick of Death. The Time is judged according to the Height of it about the Person; for if it be not seen above the Middle, Death is not to be expected for the Space of a Year, and perhaps some Months longer: And as it is frequently seen to ascend higher towards the Head, Death is concluded to be at hand in a few Days, if not Hours, as daily Experience confirms. Examples of this kind were shown the Author, when the Persons (of whom the Observations were made) enjoy'd perfect Health.

There was one Instance lately of a Prediction of this kind, by a Seer that was a Novice, concerning the Death of one of the Author's Acquaintance: This was communicated to a few only, and with great Confidence: The Author being one of the Number, did not in the least regard it, till the Death of the Person, about the Time foretold, confirm'd to him the Certainty of the Prediction. The foresaid Novice is now a skilful Seer, as appears from many late Instances: He lives in St. Mary's Parish, the most Northern in

Skye.

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8. If a Woman be seen standing at a Man's left Hand, it is a Presage that she will be his Wife; whether they are married to others, or unmarried, at the Time of the Apparition.

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If Two or Three Women are feen at once, standing near a Man's Left Hand; she that is next him will undoubtedly be his Wife first. and fo on, whether all Three, or the Man, be fingle or married, at the Time of the Vifion; of which there are several late Instances of the Author's Acquaintance. It is an ordinary Thing for them to see a Man, that is to come to the House shortly after; and tho he be not of the Seer's Acquaintance, yet he not only tells his Name, but gives such a lively Description of his Stature, Complexion, Habit, Oc. that upon his Arrival, he answers the Character given of him in all Respects. If the Person so appearing be one of the Seer's Acquaintance, he can tell by his Countenance whether he comes in good or bad Humour. The Author has been feen thus by Seers of both Sexes, at some Hundreds of Miles Distance. Some that saw him in this manner, had never feen him personally, and it happen'd according to their Visions, without any previous Defign of his to go to those Places; his coming there being purely accidental. And in the Nineteenth Page of his Book, he tells us, that Mr. Daniel Morrison (a Minister) told him, that upon his Landing in the Island Rena, the Natives receiv'd him very affectionately, and address'd themselves to him with this Salutation: 'God fave you, Pilgrim! You are heartily welcome here; for we have had repeated Apparitions of your Person amongst us;

9. It is ordinary with them to fee Houses, Gardens and Trees, in Places void of all Three; and this, in Process of Time, uses to be accomplish'd: Of which he gives an Infrance in the Mand of Skye. 200 11 11 47 but

10. To fee a Spark of Fire fall upon one's Arm, or Breaft, is a Forerunner of a dead Child, to be feen in the Arms of those Perfons; of which there are feveral fresh Inra. Things are also forceold

flances.

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To see a Seat empty at the Time of one's fitting in it, is a Presage of that Person's Death Time neither of the two are traffe visiting

When a Novice, or one that has lately obtain'd the Second-Sight, sees a Vision in the Night-time without Doors, and comes near 2

Fire, he prefently falls into a Swoon.

Some find themselves as it were in a Croud of People, having a Corpfe which they carry along with them; and after such Visions, the Seers come in sweating, and describe the People that appear'd. If there are any of their Acquaintance among them, they give an Account of their Names, and also of the Bearers: But they know nothing concerning the Corpfe.

All those that have the Second Sight, do not always fee these Visions at once, tho they are together at the Time : But if one who has this Faculty, defignedly touch his

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Fellow-Seer, at the Instant of a Vision's appearing, then the Second fees it as well as the Tieft. H and of made this transfer of all

11. There is the way of foretelling Death by a Cry, that they call Tailk, which forme call a Wrath in the Low-land. They hear a loud Cry without Doors, exactly refembling the Voice of some particular Person, whose Death is foretold by it; of which he gives a late Instance, which happen'd in the Village

Rige, in Skye-Isleen order to the to

12. Things are also foretold by Smelling sometimes, as follows: Fish or Flesh is frequently smelt in the Fire, when at the same Time neither of the two are in the House, or, in any Probability, like to be had in it for some Weeks or Months. This Smell feveral Persons have, who are endued with the Second-Sight; and it is always accomplish'd Some find the guldves as it were rathe nool

12. Children, Horfes and Cows, have the Second-Sight, as well as Men and Women ad-

vanc'd in Years. ban genise whin emos

That Children fee it, is plain, from their crying aloud at the very Instant that a Corpse, or any other Vision appears to an ordinary Seer : Of which he gives an Instance in a Child, when himself was present.

That Horses likewise see it, is very plain, from their violent and fudden Starting, when the Rider, or Seer in Company with them, fees a Vision of any kind by Night or Day. It is obserobservable of a Horse, that he will not go forward that way, till he be led about at some Distance from the common Road, and then he is in a Sweat. He gives an Instance of this in a Horse, in the Isle of Skye.

That Cows have the Second-Sight, appears from this; That if a Woman milking a Cow, happens to see a Vision by the Second-Sight, the Cow runs away in a great Fright at the same Time, and will not be pacify'd for some

Time after.

In Reference to this, Paracelsus, Tom. 9. L. de Arte prasaga, writes thus: 'Horses also' have their Auguries; who perceive, by their 'Sight and Smell, wandring Spirits, Witches' and Spectres, and the like Things; and Dogs' both see and hear the same.

Here, in the next place, the Author anfwers Objections, that have lately been made

against the Reality of the Second-Sight.

First, It is objected, that these Seers are Visionary and Melancholy People, who fancy they see Things, that do not appear to them

or any body elfe.

He answers; The People of these Isles, and particularly the Seers, are very temperate, and their Diet is simple and moderate, in Quantity and Quality; so that their Brains are not, in all Probability, disorder d by undigested Fumes of Meat or Drink. Both Sexes are free from Hysterick Fits, Convulsions, and several other Distempers of that N 2

Sort. There are no Madmen among them, nor any Instance of Self-Murther. It is observed among them, that a Man drunk, never has a Vision of the Second-Sight; and he that is a Visionary, would discover himself in other Things as well as in that. Nor are such as have the Second-Sight, judg'd to be Visionaries, by any of their Friends or Acquaintance.

Secondly, It is objected, that there are none among the Learned, able to oblige the World with a fatisfactory Account of these Visions;

therefore they are not to be believed.

He answers; If every Thing, of which the Learned are not able to give a satisfactory Account, shall be condemn d as False and Impossible, we shall find many other Things, generally believ'd, which must be rejected as such.

Thirdly, It is objected, that the Seers are Impostors; and the People, who believe them, are credulous, and easy to be imposed upon.

He answers; The Seers are generally illiterate and well-meaning People, and altogether void of Design: Nor could be ever learn that any of them made the least Gain of it; neither is it reputable among them to have that Faculty. Beside, the People of the Isles are not so credulous as to believe an Impossibility, before the Thing foretold be accomplished; but when it actually comes to pass, afterwards it is not in their Power to deny it, without offering Violence to their Senses and Reason. Beside, if the Seers were Deceivers, can

can it be reasonable to imagine, that all the Islanders, who have not the Second-Sight, should combine together, and offer Violence to their Understandings and Senses, to force themselves to believe a Lye from Age to Age? There are several Persons among them, whose Birth and Education raise them above the Suspicion of concurring with an Imposture, merely to gratify an illiterate and contemptible Sort of Persons. Nor can a reasonable Man believe, that Children, Horses and Cows, could be engaged in a Combination, to persuade the World of the Reality of a Second-Sight.

Every Vision that is seen, comes exactly to pass according to the Rules of Observation; the Novices, and heedless Persons, do not always judge by those Rules: Concern-

ing which he gives Instances.

There are Visions seen by several Persons, in whose Days they are not accomplished; and this is one of the Reasons, why some Things have been seen, that are said never to have come to pass; and there are also several Visions seen, which are not understood till they are accomplished.

The Second-Sight is not a late Discovery, seen by one or two in a Corner, or a remote Me; but it is seen by many Persons of both Sexes, in several Isles, separated about Forty or Fifty Leagues from one another. The Inhabitants of many of these lists never had N 4

the least Converse by Word or Writing. And this Faculty of seeing Visions having continued, as we are inform'd by Tradition, ever since the Plantation of these Isles, without being disproved by the nicest Sceptick, after the strictest Enquiry, seems to be a clear Proof of its Reality.

It is observable, that it was much more common Twenty or Thirty Years ago, than at present; for One in Ten does not see it C

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The Second-Sight is not confined to the Weflern Isles alone; the Author having an Account that it is in several Parts of Holland, but particularly in Bommel, where a Woman has it, for which she is courted by some, and dreaded by others. She sees a Smoak about one's Face, which is the Fore-runner of the Death of a Person so seen; and she actually foretold the Death's of several that lived there. She was living in that Town a few Winters ago.

The Second-Sight is likewise in the Isle of Man, as appears by this Instance: Captain Leathes, the Chief Commander of Belfast, in his Voyage 1690, lost Thirteen Men by a violent Storm; and upon his Landing in the Isle of Man, an ancient Man, Clerk to a Parish there, told him immediately that he had lost Thirteen Men there. The Captain enquird, how he came to the Knowledge of that? He answer'd, that it was by Thirteen Lights, which

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he had seen come into the Churchyard; as Mr. Sacheverell tells us, in his late Description of the Isle of Man. Note, That this is like the Sight of the Corpse-Candles in Wales, which is also well attested.

Here the Author adds many other Instances concerning the Second Sight, of which I shall

fet down only a few. o one to anilout be alt ni

A Man in Knockow, in St. Mary's Parish, (the Northernmost Part of Skye) being in perfect Health, and fitting with his Fellow-Servants at Night, was on a sudden taken ill, dropp'd from his Seat backward, and then fell a vomiting; at which the Family was much concern'd, he having never been subject to the like before: But he came to himself soon after, and had no Sort of Pain about him! One of the Family, who was accustom'd to see the Second-Sight, told them, that the Man's Illness proceeded from a very strange Cause, which was thus: An ill-naturd Woman (whom he nam'd) who lives in the next adjacent Village of Bornskittag, came before him in a very angry and furious Manner; her Countenance full of Passion, and her Mouth full of Reproaches; and threaten'd him with her Head and Hands, till he fell over, as you have feen him. This Woman had a Fancy for the Man, but was like to be disappointed as to her marrying of him. This Instance was told the Author, by the Mafter of the sime I that who is one of the precifelt Seers

Family, and others, who were prefent when

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Sir Norman Macklead, and forme others. playing at Tables, at a Game called in Triff Falmermore; wherein there are Three of a Side, and each of them throw the Dice by Turns, there happen'd to be one difficult Point in the disposing of one of the Table-men. This oblig'd the Gamester to deliberate, before he was to change his Man; fince, upon the difposing of it, the winning or losing of the Game depended. At length the Butler, who frood behind, advised the Player where to place the Man, with which he comply'd, and won the Game. This being thought extraordinary, and Sir Norman hearing one whisper him in the Ear, ask'd who advis'd him fo skilfully ? He answer'd, it was the Butler; but this feem'd more strange, for it was generally thought he could not play at Tables. Upon this, Sir Norman ask'd him, how long it was fince he had learn'd to play? And the Fellow own'd, that he had never play'd in his Life; but that he faw the Spirit Browne (a Spirit utually feen in that Country) reaching his Arm over the Player's Head, and touching the Part with his Finger, where the Table-man was to be placed. This was told the Author by Sir Norman, and others, who happen'd to be as to her marrying of smiT eff ta malerq

Daniel Bow, alias Black, an Inhabitant of Bornskittag, who is one of the precisest Seers

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in the Isles, foretold the Death of a young Woman in Minginis, within less than Twenty four Hours before the Time; and accordingly she died suddenly in the Fields; tho at the Time of the Prediction, she was in perfect Health: But the Shroud appearing close about her Head, was the Ground of his Considence that her Death was at Hand.

The same Person foretold the Death of a Child in his Master's Arms, by seeing a Spark of Fire sall on his Lest Arm; and this was like wise accomplished soon after the Prediction.

Some of the Inhabitants of Harries failing round the Isle of Skye, with a Defign to go to the opposite Main-Land, were strangely furprized with an Apparition of Two Men, hanging down by the Ropes that fecur'd the Mast, but could not conjecture what it meant. They pursued their Voyage; but the Wind turning contrary, they were forc'd into Broadford, in the Iste of Skye, where they found Sir Donald Mackdonald keeping a Sheriff's Court, and two Criminals receiving Sentence. of Death there. The Ropes and Mast of that very Boat, were made use of to hang those Criminals. This was told the Author by feveral, who had this Instance related to them by the Boat's Crew. Landon and T

ly, told the Author, that they had frequently feen Two Men standing at a Gentlewoman's Left Hand, who was their Master's Daughter:

they told the Men's Names, and being her Equals, it was not doubted but she would be marry'd to one of them; and perhaps to the other after the Death of the first. Some time after a Third Man appeared, who feemed always to stand nearest to her of the Three, but the Seers did not know him, though they could describe him exactly; and within some Months after, this Man, who was feen last, actually came to the House, and fully anfwer dthe Description given of him, by those, who never faw him but in a Vision; and he marry'd the Woman shortly after: They live in the Me of Skye, and both themselves and others confirm d the Truth of this Instance, when the Author faw them.

Archibald Mac Donald, of the Parish of St. Mary's in the Me of Skye, being reputed famous in his Skill of foretelling Things to come by the Second-Sight, happening to be in the Village Knockow one Night, and before Supper, told the Family, that he had just then feen the strangest Thing he ever saw in his Life: viz. A Man with an ugly long Cap, atways shaking his Head; but that the strangest of all was a little kind of an Harp, which he had with Four Strings only, and that it had Two Harts-horns fix d in the Front of it : All that heard this odd Vision fell a Laughing at Archibald, telling him, that he was dreaming, or had not his Wits about him, fince he pretended to fee a Thing which had no Being, and

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and was not fo much as heard of in any Part of the World. All this could not alter Archibald's Opinion, who told them, that they must excuse him if he laugh'd at them, after the Accomplishment of the Vision. Archibald returned to his own House, and within Three or Four Days after, a Man with a Cap, Harp, Oc. came to the House, and the Harp, Strings. Horns, and Cap, answer'd the Description of them at first View, and he shook his Head when he play'd; for he had two Bells fix'd, to his Cap. This Harper was a poor Man, who made himself a Buffoon for his Bread, and was never feen before in those Parts, and at the Time of the Prediction he was in the Ile of Barray, which is about Twenty Leagues distant from that Part of Skye. This Relation is vouch'd by Mr. Daniel Marten and all his Family, and fuch as were then prefent, and they live in the Village where this happened.

One Daniel Nicholson, Minister of St. Mary's in Skye, the Parish in which Mr. Archibald Mac Donald lived, told the Author; that, one Sunday, after Sermon, at the Chapel Uge, he took an Occasion to enquire of Archibald, if he still retain'd that unhappy Faculty of seeing the Second-Sight, and wish'd him to get rid of it, if possible; for, said he, it is no true Character of a good Man. Archibald was highly displeas'd, and answer'd that he hoped he was no more unhappy than his Neighbours,

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for seeing what they could not perceive. I had, said he, as serious Thoughts as my Neighbours, in Time of hearing a Sermon to-day; and even then I saw a Corpse laid on the Ground, close to the Pulpit; and I assure you, it will be accomplished shortly, for it was in the Day-time. There were none in the Parish then sick, and sew are buried in that little Chapel; nay, sometimes not one in a Year. Yet when Mr. Nicholson returned to preach in the said Chapel, a Fortnight or Three Weeks after, he sound one buried in the very Spot, named by Archibald. This Story is vouched by Mr. Nicholson, the Minister, and several of the Parishioners still siving.

Note, That it is counted by many an Argument of somewhat Evil attending this Faculty of the Second-Sight, because there are Instances given of some Persons who have been freed of it, upon using some Christian Practices. But I shall hereafter show, that this

Opinion cannot be entirely true.

Sir Norman Mac-Lead, who has his Residence in the Isle of Bernera, which lies between the Isles of N. Vist and Harries, went to the Isle of Skye about Business, without appointing any Time for his Return: His Servants, in his Absence, being all together in the large Hall at Night; one of them, who had the Second-Sight, told the rest they must remove, for there would be Abundance of other Company in the Hall that Night. One of his

of Mr. DUNCAN CAMPBELL. 191

very little Likelihood of that, because of the Darkness of the Night, and the Danger of coming thro' the Rocks, that lie round the Isle: But within an Hour after, one of Sir Norman's Men came to the House, bidding them provide Lights, Oc. for his Master had

newly landed.

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Sir Norman being told of this, called for the Seer, and examin'd him about it. He answer'd, that he had seen the Spirit Browne, in human Shape, come several Times, and make a Show of carrying an old Woman (that sat by the Fire) to the Door; and at last seem'd to carry her out by Neck and Heels, which made him laugh heartily, and gave Occasion to the rest to conclude him Mad, to laugh so much without any Reason. This Instance was told the Author, by Sir Norman himself.

Four Men from the Isle of Skye and Harries; went to Barbadoes, and stay'd there some Years; who, tho' they had wont to see the Second-Sight in their native Country, never saw it in Barbadoes; but upon their Return to England; the first Night after their Landing, they saw the Second-Sight; as the Author was told by several of their Acquaintance.

John Morrison, who lives in Bernera of Harries, wears the Plant called Fuga Damonum, sewed in the Neck of his Coat, to prevent his seeing of Visions; and says, he never saw

any.

ince he first carried that Plant about him.

Brownie, was frequently feen in all the most considerable Families in the Isles, and North of Scotland, in the Shape of a tall Man, having very long brown Hair: But within these Twenty Years past he has been seen but rarely.

There were Spirits also that appeared in the shape of Women, Horses, Swines, Cats, and some like fiery Balls, which would follow Men in the Fields, but there have been but sew Instances of these for upwards of

Forty Years past.

These Spirits us'd also to form Sounds in the Air, resembling those of an Harp, Pipes, crowing of a Cock, and of the grinding of Hand-mills: And fometimes Voices have been heard in the Air at Night, finging Irish Songs; the Words of which Songs some of the Author's Acquaintances still retain; one of them resembled the Voice of a Woman, who died fome time before, and the Song related to her State in the other World. All these Accounts, the Author fays, he had from Persons of as great Integrity as any are in the World. far Mr. Marten, whose Account is so long, that I have given the Reader only a fhort Abridgment thereof; and shall therefore satisfy my felf, without relating any further Passages, by directing the Reader to others also, learned Men,

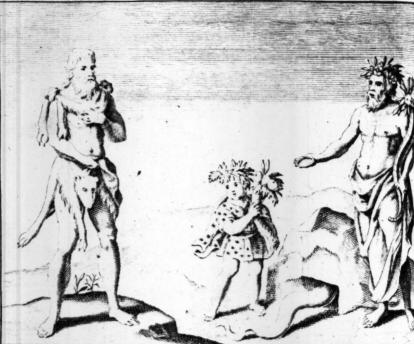


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An Evil Genius.

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Iews going out in the Moonshine to know their Fortune.

of Mr. Duncan Campbell. 193

Men, who have written on the same Subject. Laurentius Ananias printed a Volume in Latin at Venice, Anno 1581, about the Nature of Damons, where, in the Third Book, he writes concerning the Second-Sight .--- The Learned Camerarius does the like; and names a Perfon of his own Acquaintance, whom he testifies to have had that Gift. St. Austin himfelf testifies something (not very different from what we now call the Gift of the Second-Sight) of one Curina, who lived in the Country of Hippo, in Africa. --- Bonaysteau tells us something like it, in his Dife. de Excell. & Dig. Hominis, concerning the Spirit of Hermotimus. -- So do likewise Herodotus and Maximus Tyrius, about the Spirit of Aristaus.-- Cardan does the same, in his De Rerum variet. 1.8. c. 84. of his Kinsman Baptista Cardan, a Student at Pavia .-- Baptista Fulgosus tells us of what we call the Second-Sight, in other Words, in his L. I. Fatt. & Diet. memorab. c. 6. Among our own Countrymen, the Lord Henry Howard, in the Book he writ against supposed Prophecies, in his Seventeenth Chapter, tells us a wonderful Story of this Kind of Sight; and fure that Noble Lord may be look'd upon as an unexceptionable Testimony, in a Story he relates of his own Knowledge, he having otherwise little Faith in Things of this Kind. Mr. Cotton Mather, a Minister of New-England, in his Relation of the Wonders of the Invisible World, inserted in his Ecclesiastical History of that

that Country, printed in London, Anno 1702. in Folio, has given us feveral Instances of this kind, as also of many other Diabolical Operations. Mr. Baxter's Book concerning the Certainty of the World of Spirits, has the like Proofs in it. Mr. Aubrey, Fellow of the Royal Society, has written largely concerning Second-fighted Persons; sohas Dr. Beaumont, in his Book of Genij and Familiar Spirits, who has collected almost all the other Accounts together; and many others, whose very Names it would be tedious to recite. However, as there are a few more Passages very curious in themselves. I will venture so far upon the Reader's Patience, as not only to recite the Names of the Authors, but the Accounts themselves, in as succinct and brief a manner as it is possible for any one to do.

Mr. Th. May, in his History, Lib. 8. writes, That an old Man (like an Hermit) Second-fighted, took his Leave of K. James I. when he came into England: He took little Notice of Prince Henry; but addressing himself to the Duke of Tork, [fince K. Charles I.] fell a meeping, to think what Misfortunes he should undergo; and that He should be one of the most Miserable and most Unbappy Princes

that ever was.

A Scots Nobleman fent for one of these Second fighted Men out of the Highlands, to give his Judgment of the then Great George Villars, Duke of Buckingham. As soon as ever he

he saw him; Pish, said he, He will come to Nothing: I see a Dagger in his Breast. And he was stabb'd in the Breast by Captain Felton, as has been at large recounted in some of the foregoing Pages.

Sir Fames Melvil hath several the like Pas-

fages in his History.

A certain old Man in South-Wales, told a great Man there of the Fortune of his Family; and that there should not be a Third Male Generation. It has fallen out accordingly.

Sir William Dugdale, with his own Mouth, inform'd several Gentlemen, that Major-General Middleton (fince Lord) went into the Highlands of Scotland, to endeavour to make a Party for King Charles I. An old Gentleman (that was Second-fighted) came and told him, that his Endeavour was good, but he would be unfuccessful: And moreover, That they would put the King to Death; and that several other Attempts would be made, but all in vain. But that his Son would come in, but not reign in a long Time; but would at last be restored. This Lord Middleton had a great Friendship with the Laird Bocconi; and they made an Agreement, that the first of them that died, should appear to the other in Extremity. The Lord Middleton was taken Prisoner at Worcester Fight, and was Prisoner in the Tower of London, under Three Locks. Lying in his Bed, pensive, Bocconi appear'd to him: My Lord Middleton ask'd him, if he were

were dead or alive? He said, dead; and that he was a Ghost: And told him, that within Three Days he should escape; and he did so, in his Wise's Cloaths. When he had done his Message, he gave a Frisk, and said,

Givanni, Givanni, 'tis very strange,

In the World to see so sudden a Change: And then gather'd up, and vanish'd. This Account Sir William Dugdale had from the Bishop of Edinburgh; and this Account he hath writ in a Book of Miscellanies, which is now reposited (with other Books of his) in the

Musaum at Oxford.

Thus the Reader fees, what great Authorities may be produc'd to prove, that wonderful and true Predictions have been deliver'd by many Persons gifted with the Second-Sight: The most learned Men in almost all Nations, who are not in all Likelihood deceiv'd themfelves; the most celebrated and authentick Historians, and some Divines, in England, who, 'tis not to be thought, have combined together, and made it their Business to obtrude upon us Falshoods; Persons of all Ranks, from the highest to the lowest, in Scotland, who (it would be even Madness to think) would join in a Confederacy to impose Tricks upon us, and to perfuade us to the greatest of Impostures, as solemn Truths delivered from their own Mouths: All these, I say, have unanimously, and (as it were) with one Voice afferted, repeated, and confirm'd to us, that 9197/

that there have been at all Times, and in many different Nations, and that still there are Perfons, who, posses'd with the Gift of a Second-Sight, predict Things that wonderfully come to pass, and seem to merit very little less than the Name of Prophets, for their miraculous Discoveries. Now if any Man should come, and without giving the least manner of Reason for it, (for there is no Reason to be given against such Assertions;) declare his Disbelief of all these authentick, tho' strange, Accounts; can he with Reason imagine, that his Incredulity shall pass for a Token of Wisdom? Shall his Obstinacy confute the Learned? Shall his Want of Faith be thought justly to give the Lye to so many Persons of the highest Honour and Quality, and of the most undoubted Integrity? In fine, shall his Infidelity, by a reverse kind of Power to that which is attributed to the Philosopher's Stone, be able to change the Nature of Things, turn and transmute Truth into Falshood, and make a downright plain Matter of Fact, to be no more than a Chimera, or an Ens Rationis? And shall a manifest Experience be so easily exploded?

Taking it therefore for granted, that no modest Man whatsoever, (tho never so hard of Belief, which is certainly as great a Weakness as that of too much Credulity;) will make bold openly to declare his Disbelief of Things so well attested; and taking it much more for granted still, that it is impossible for

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any Man of common Sense to have the Front of declaring his Disbelief of them in fuch a manner, as to urge it for an Argument, and a Reason, why others should disbelieve them too: Taking this, I say, as I think I very well may, for granted; I think there remains nothing farther for me to offer, before I conclude this Chapter, except a few Remarks, as to the Similitude there is between those Actions, which I have related above to have been perform'd by Mr. Campbell, and these Actions which so many Learned, Ingenious, and Noble Authors as I have just now quoted, have afferted to have been perform'd by Perfons, whom they knew to be gifted with the Second-Sight.

As to what is faid, (several Pages above) concerning Duncan Campbell, when a Boy at Edinburgh, that he even told his little Companions, who would have Success at their little Matches, when they play'd at Marbles; and that he inform'd a great Gamester there, (whose Name I have disguized under that of Count Cog) what Times he should chuse to play, if he would win; as ludicrous as it may have appear'd to be, and as much as it may have feem'd to my Readers to carry with it nothing better than the Face of Invention, and the Air of Fiction : Yet if they will be at the Pains of comparing that Passage of Duncan Campbell's, with the Account given in this Chapter from the Mouth of Sir Norman Mac-

Maclead, concerning a Man who (tho' he never play'd at Tables in his Life) instructed a skilful Gamester, when he was at a Stand. to place one of his Men right, upon which the whole Game depended; which the ignorant Fellow, when ask'd how he came to do it, faid, he was directed to it by the Spirit Browne: Whoever, I say, will be at the Pains of comparing these Passages together, will find they bear a very near Resemblance; and that the way we may most reasonably account for Duncan Campbell's Prediction, when he was a Boy, must be, that he was at that Time directed by his little Genius, or Familiar Spirit, (which I describ'd in the precedent Pages) as this Fellow was by the Spirit Browne, according to Sir Norman Maclead's Affertion. Which Spirit Browne, as Mr. Marten (a very good and credited Writer) affures us, in his History of the Western Islands, dedicated to the late Prince George of Denmark, is a Spirit usually feen all over that Country.

If the Reader recollects, he will remember likewife, that in the little Discourse which I mention'd to have been held between me and this Duncan Campbell (when a Boy) concerning his little Genius, I there say, the Boy fignified to me that he smelt Venison, and was fure that some would come to his Mother's House shortly after: Accordingly I came thither that Morning from the Death of a Deer, and order'd a Part of it to be brought

after me to her House. Now Mr. Marien's Twelfth Observation about the Second-Sight, in this Chapter, clears it plainly up, that this Knowledge in the Boy proceeded from the Gift of Second Sight. Not to give the Reader too often the Trouble of looking back, in order to judge of the Truth of what I fay, I will here repeat that Observation; which is as follows. 'Things are also foretold by Smelling sometimes: For Example; Fish or Flesh is frequently smelt in the Fire, when at the same time neither of the two are in the House, or, in any Probability, like to be had in it for some Weeks or Months. This Smell several Persons have, who are endued with the Second-Sight; and it's always accomplish'd foon after.

But I will here omit any farther Remarks, by way of accounting how he compass'd his Predictions when a Boy, either by the Intervention of his Genius, or the Gift of a Second-Sight; and examine how nearly those Things, which I have related to have been done by him in his more advanc'd Years, when he took up the Profession of a Predictor in London, correspond with the Accounts given us in this Chapter about a Second-Sight; and how near a Resemblance the Things done by him, bear to those Things that are so well attested to have been perform'd by others, thro' the efficacious Power of this wonderful Faculty.

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First then, if we have a mind to make a tolerable guess, which way Mr. Campbell came acquainted that the Death of the beautiful young Lady, Mrs. W--lw-d was so near at Hand, and that, tho' she was so universally admired, she would Die unmarried; the Accounts given of other Second-fighted Persons in the like Cases, will put us in the most probable way of gueffing right. This is explain'd by the Seventh Observation in this Chapter, where it is faid from Mr. Marten, that when a Shroud is perceiv'd about one, it's a fure Prognostick of Death; the Time is judg'd according to the Height of it, about the Person; for if it be not seen above the Middle, Death is not to be expected for the space of a Year or longer, but as it comes nearer to the Head it is expected sooner; if to the very Head, it is concluded to be at Hand within a few Days, if not Hours. Of this we have an Example of which Mr. Marten was an Eye-witness, concerning the Death of his own Acquaintance; but he did not in the least regard it, till the Death of the Perfon, about the Time foretold, confirm'd to him the Certainty of the Prediction.

Secondly, As to the ignominious Death that Irwin came to, and which He predicted to his Mother, so long before, when she was in flourishing Circumstances, and when there was no Appearance, that any of her Children should be brought to a beggarly Condition,

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and learn among base Gangs of Company to thieve, and be carried to the Gallows: The Story told in this Chapter of some of the Inhabitants of Harries, sailing round the Isle of Skye, and seeing the Apparition of two Men hanging by the Ropes on the Mast of their Vessel, and when they came to the opposite Main-Land, sinding two Criminals just sentenced to Death, by Sir Donald Mac Donald, and seeing their own very Mast and Ropes made choice of for their Execution, clears up the manner how Mr. Campbell might predict this of Irwin likewise by the force of the

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Second-Sight.

Thirdly, As to Mr. Campbell's telling Chrifalling the Belle, and chief Toast of the Court, and Urbana the reigning Beauty of the City, that they should shortly be married, and who were to be their Husbands; it is a Thing he has done almost every Day in his Life to one Woman or other, that comes to confult him about the Man she is to be married to; the manner, he probably takes in doing this, may be likewise explain'd by the foregoing Story in this Chapter, about the Servants, who faid they faw three Men standing by the lest Hand of their Master's Daughter; and that be that was nearest would marry her first, whom they plainly and exactly described, tho they had never feen him but in their Vision, as appeared afterwards. For within fome Months after, the very Man described, did come

of Mr. DUNCAN CAMPBELL: 203 come to the House, and did marry her. Vide the Eighth Observation of the Second-Sight.

Fourthly, As to the Predictions deliver'd by Mr. Campbell to the Merchant, which are fet down at length in the foregoing Chapter, I know no better way at gueffing the manner bow the Second-Sight operated in him at that Time, than by comparing them to these Two Instances, which I briefly repeat, because they are fet down at length before in this Chapter. And first it may be ask'd, how did the Second-Sight operate in Mr. Campbell, when it gave him to know, that the Merchant's Ships, which repeated Intelligences had in appearance confirm'd to be loft, were at that time fafe, and would return fecurely home into the Harbour defigned? The best way of accounting for it, that I know, is by the Story that Sir Norman Maclead is above affirm'd to have told with his own Mouth concerning a Servant of his, who rightly foretold his returning Home, and landing on the Isle of Bernera one Night, where his Residence is, when there was very little or no likelihood of it, because of the Darkness of the Night, and the Danger of coming through the Rocks that lie round the Isle. When Sir Norman examin'd him about it; he answer'd that he knew it by a Vision of the Spirit Browne; and hence it may be the most probably conjectured, that Mr. Campbell's Knowledge of the Merchant's Ships being fafe, came from a Vision of his particular

particular Genius or familiar Spirit, which we spoke of before. What I have already instanced in, is (I think) fufficient with regard to the wonderful Things which Mr. Campbell has perform'd, either by the Intervention of a Genius, or the Power of a Second-Sight. But as he has frequently done a great many amazing Performances, which feem to be of fuch a Nature, that they can't be well and clearly explain'd to have been done either by the Intervention of his familiar Spirit and Genius, or by the Power of the Second-fighted Faculty, we must have recourse to the Third Means, by which only fuch Predictions and Practices can be compass'd, before we expound these new Mysteries, which appear like incredible Riddles, and Anigma's at the first; and this Third Means which we must have recourse to for expounding these strange Acts of his, is a due Consideration of the Force and Power of Natural Magick, which together with a Narrative of the Acts, which he feems magically to bring about, will be the Subject of the following Chapter.

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les roon a cho Ida. When Sir Norm an exa-

Mr. Come Was Knowledge of the Mrs. cons. Ships being late, came from a Viden of his

ic move to the Spirit France and hence

C H A P. VIO VIII. 806

A Dissertation upon Magick under all its Branches, with some remarkable Particulars, relating to Mr. Campbell's private Life.

UT before we proceed to our Disquifitions concerning the Power and Efficacy of natural Magick, and examine what mysterious Operations may be brought about and compass'd by magical Practices. And before we take a farther Survey of what Mr. Campbell has perform'd in this Kind, that relates to his Profession and the publick Part of his Life, which concerns other People as well as himself; I shall here relate some singular Adventures that he pass'd thorough in his private Life, and which regard only his own Person. In order to this I must return back to the Year 1702, about which time some unaccountable Turns of Fortune attended him in his own private Capacity, which must be very furprizing and entertaining to my Readers, when they find a Man whose Foresight was always fo great a Help and Affistance to others, who consulted him in their own future Affairs, helples (as it has been an Obfervation concerning all such Men in the Account of the Second-Sight) and blind in his own future Affairs, tois'd up and down by inevitable and spightful Accidents of Fortune, and made the May-game of Chance and Hazard.

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zard, as if that way-ward and inconstant Goddess was resolv'd to punish him, when the catch'd him on the blind Side, for having fuch a quick Infight and penetrating Faculty in other Peoples Matters, and ferutinizing too narrowly into her Mysteries, and so sometimes preventing those fatal Intentions of hers, into which she would fain lead many Mortals hood-wink'd, and before they knew where they were. In this Light, these mighty and famous Seers feem to be born for the Benefit and Felicity of others, but at the same time to be born to Unhappiness themselves. And cereainly, in as much as we confider them as ufeful and beneficial often, but always fatisfactory to Persons who are curious in their Enquiries about their Fortunes; it will be natural to those of us, who have the least Share of Generofity in our Minds, to yield our Pity and Compassion to them, when they are remarkably unfortunate themselves; especially when that Calamity feems more particularly to light apon them for their Ability, and endeavour to confult the good Fortune of other Folks.

About the above-mentioned Year 1702, Duncan Campbel grew a little tired of his Profession. Such a multitude of Followers troubled him, several of whom were wild Youths and came to banter him, and many more too inquisitive Females, to teaze him with endless Impertinences, and who, the more he told them, had still the more to ask, and whose Curiosity was never to be satisfied: And besides this, 1

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of Mr. DUNCAN CAMPBELL. 207

he was so much envy'd, and had so many malicious Artifices daily practifed against him, that he refolv'd to leave off his Profession. He had (I know) follow'd it pretty closely from the time I first saw him in London, which was I think in the beginning of the Year 1698, till the Year 1702, with very good Success; and in those few Years he had got together a pretty round Sum of Money. Our young Seer was now at Man's Estate, and had learn'd the Notion that he wasto be his own Governor, fo far as to be his own Counsellor too in what Road of Life he was to take; and this Consideration (no doubt) work'd with 2 deeper Impression on his Mind, than it usually does on others that are in the fame blofsoming Pride of Manhood, because it might appear more natural for him to believe, that he had a fufficient Ability to be his own proper Adviser, who had given so many others, and some more aged than himself, Counsel with very good Success. Now every experienc'd Person knows, that when Manhood is yet green, it is still in the same dangerous Condition as a young Plant, which is liable to be warp'd by a Thousand cross fortuitous Accidents, if good Measures be not taken to support it against all the contingent Shocks it may meet with from the Weather or otherwife. Now it was his Misfortune to be made averse to Business, which he lov'd before, by having too much of it, and to be so sowred by meeting with numerous Perplexities and mali-

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malicious Rubs laid in his way by invidious People, who are the useless and injurious Busybodies, that always repine at the good of others, and rejoice to do harm to the Diligent and Affiduous, though they reap no Profit by it themselves;) that he was disgusted and deterr'd entirely from the Profecution of a Profession, by which he got not only a competent but a copious and plentiful Subfiftence. Nay, indeed this was another Mischief arising to him from his having fo much Bufiness, that he had got Money enough to leave it off, when the Perplexities of it had made him willing to do fo, and to live very comfortably and handsomely, like a Gentleman without it for a time; and we know the youngest Men are not wont to look the farthest before them in Matters that concern their own Welfare. Now inafmuch as he had thus taken a Difgust to Business and Application, and was furfeited (as I may fay) with the Perplexities of it, it must be as natural for him, we know, to fearch for Repose in the contrary Extream, viz. Recreation and Idleness, as it is for a Man to feek Rest after Toil, to sleep after a Day's Labour, or to fit down after a long and tiresome Walk. But there are two very distinct Sorts of Idleness, and two very different Kinds of Recreation; there is a shameful Idleness which is no better than downright Sloth; and there is a splendid kind of Indolence, wherea Man having taken an Aversion

to the Wearisomeness of a Business which properly belongs to him, neglects not however to employ his Thoughts, when they are vacant from what they ought more chiefly to be about, in other Matters not entirely unprofitable in Life, the Exercise of which he finds he can follow with more abundant Eafe and Satisfaction. There are some Sorts of Recreations too, that are mean, fordid, and base; others, that are very innocent, tho' very diverting, and that will give one the very mext most valuable Qualifications of a Gentleman, after those which are obtained by a more ferious Application of the Mind. The Idea which I have already given my Readers of our Duncan Campbell, will easily make them judge, before I tell them, which way (in these two ways) his Genius would naturally lead him; and that, when he grew an idle Man, he would rather indulge himfelf with applying his Mind to the shining Trifles of Life, than be wholly flothful and unactive; and that when he diverted himself, he would not do it after a fordid, base manner, as having a better Taste, and a Relish for good Company; but that his Recreations would still be the Recreations of a Gentleman. And just, accordingly, as my Readers would naturally judge beforehand in his Cafe, fo it really happen'd: The Moment he shook off Business, and dismiss'd the Thoughts of it, his Genius led him to a very gallant

Way of Life; in his Lodgings, in his Entertainments, in paying and receiving Visits, in Coffee-Houses, in Taverns, in Fencing-Schools, in Balls and other Publick Assemblies; in all ways, in fine, both at home and abroad, Duncan Campbell was a Well-comported and Civil Fine Gentleman: He was a Man of Pleafure: and nothing of the Man of Business appeard about him. But a Gentleman's Life, without a Gentleman's Estate, (however shining and pleasant it may be for a Time) will certainly end in Sorrow, if not in Infamy. And comparing Life (as Moralists do) to a Day, one may fafely pronounce this Truth to all the splendid Idlers I have mention'd; That if they have funshiny Weathertill Noon, yet the Afternoon of their Life will be very stormy, rainy and uncomfortable, and perhaps just at the End of their Journey, (to carry on the Metaphor throughout) close in the darkest kind of Nightan Of this, as I was a Man of Years, and more experienced in the World than he, I took upon me to forewarn Mr. Campbell, as foon as I perceiv'd the first dangerous Fit of this elegant Idleness had seiz'd him. But when will young Men, by fo much the more headstrong, as they have less of the Beard, be guided, and brought to learn? And when shall we see that happy Age, in which the grey Heads of old Men shall be clapp'd upon the Shoulders of Youth? I told him, that in this one Thing he ought to confult me, and

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and acknowledge me to be a true Prophet, if I told him the End of the feeming merry Steps in Life he was now taking, would infallibly bring him to a Labyrinth of Difficulties; out of which if he extricated himself at all, he would at least find it a laborious Piece of Work. His Taste had been already vitiated, with the Sweets which lay at the Top of the bitter Draught of Fortune; and my honest rugged Counsel came too late to prevail, when his Fancy had decoy'd and debauch'd his Judgment, and carry'd it over into another Interest. I remember I writ down to him the Moral Story, where vicious Pleasure and Virtue are pictur'd by the Philosopher to appear before Hercules, to court him into two feveral Paths. I told him more particularly, fince he had not an Estate to go thro' with the Gentlemanly Life, (as he call'd it) that if he follow'd the alluring Pleasures, which endeavour'd to tempt Hercules, he would involve himself at last in a whole Heap of Miseries, out of which it would be more than an Herculean Labour for him to disentangle himself again. If he had been a Man that could have ever heard with either, I would have told the Reader in a very familiar Idiom, that he turn'd the deaf Ear to me; for he did not mind one Syllable nor Tittle of the Prescriptions I set down for him, no more than if he had never read them; but, varying the Phrase a little, I may say at least, when

he should have look'd upon my Counsel with all the Eyes he had, he turn'd the blind Side upon it. I was refolved to make use of the Revenge natural to a Man of Years, and therefore apply'd that reproachful Proverb to him, which we Ancients delight much in making use of to Youths, that follow their own false and hot Imaginations, and will not heed the cooler Dictates of Age, Experience, and Wildom. Accordingly I wrote down to him these Words, and lest him in a seeming Pasfion. I am very well affur'd, young Man, you think me, that am old, to be a Fool; but I, that am old, absolutely know you (who are 'a young Fellow) to be a downright Fool; and ofo I leave you to follow your own ways, till fad and woful Experience teaches you to know it your own felf, and makes you come to me, to own it of your own accord. As I was going away, after this tart Admonition and fevere Reprimand, I had a Mind to observe his Countenance, and I saw him smile; which I rightly construed to be done in Contempt of the Advice of Age, and in the Gaiety and Fulness of Conceit, which Youth entertains of its own fond Opinions, and hair-brain'd rash Refolves. He was got into the Company of a very pretty Set of Gentlemen, whose Fortunes were far superior to his; but he follow'd the same genteel Exercises, as Fencing, &c. and made one at all their Publick Entertainments: And so being at an equal Expence with

with those who could well afford to spend what they did out of their Estates, he went on very pleafantly for a Time; still spending, and never getting; without ever confidering, that it must, by inevitable Consequence, fall to his Lot at last, to be entirely reduc'd to a State of Indigence and Want. And what commonly heightens the Misfortunes of fuch Men. (and fo of all Gentlemen's younger Brothers, who live upon the ready Money that is given them for their Portions;) is, that the Prosperity they live in for a Time, gains them Credit enough just to bring them in Debt, and render them more miserable than those very Wretches, who never had either any Money or Credit at all. They run themselves into Debt out of Shame, and to put off the evil Day of appearing ruin'd Men as long as they can; and then when their Tempers are four'd by Adversity, they grow tir'd of their own Lives; and then in a Quarrel, they, or some other Gentleman, may be, is run through; or else being hunted by Bailiffs, they exercife their Swords upon those Pursuers. Thus, where Gentlemen will not consider their Circumstances, their very Prosperity is a Cause of, and aggravates their Misery; their very Pride (which was a decent Pride at first) in keeping up and maintaining their Credit, fubjects them too often to the lowest and the meanest Acts; and their Courage, which was of a laudable Kind, turns into a brutish and P 3 fa-

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favage Rage; and all the fine, esteem'd-flourishing and happy Gentleman, ends, and is loft, in the contemn'd, poor and miserable Desperado; whose Portion at last is Confinement and a Gaol, and fometimes even worfe, and what I shall not so much as name here. Into many of these Calamities Mr. Campbell had brought himself before it was long, by his Heedlesness, and running (according to the wild Dictates of Youth) counter to all found and wholfome Advice. He had, it feems, run himself into Debt; and one Day, as he was at a Coffee-House, the Sign of the Three Crowns in Great Queenstreet, in rush'd Four Bailiffs upon him, who being directed by the Creditor's Wife, had watch'd him into that House, and told him they had a Warrant against him; and upon his not answering, they being unacquainted with his being deaf and dumb, offer'd to seize his Sword. He startled at their offering of Violence; and taking them for Ruffians, (which he had often met with) repell d the Assaulters; and drawing his Sword, as one Man (more bold than the rest) closed in with him, he shorten'd his Blade, and, in the Fall, pinn'd the Fellow thro' the Shoulder, and himself thro' the Leg, to the Floor. After that he stood at Bay with all the Four Officers, when the most mischievous Assailant of them all (the Creditor's Wife) ventur'd to step into the Fray, and very barbaroufly took hold of that nameless Part of the

the Man, (for which, as she was a married Woman, Nature, methinks, should have taught her to have a greater Tenderness;) and almost squeez'd and crush'd those Vitals to Death. But at last he got free from them all, and was going away as fast as he could, not knowing what Consequences might ensue: But the Woman, who aim'd her felf at committing Murder, in the most savage and inhuman manner, ran out after him, crying out Murder, Murder, as loud as she could, and alarmed the whole Street. The Bailiff following the Woman, and being bloody from Head to Foot, by means of the Wound he receiv'd, gave Credit to the Outcry. The late Earl Rivers's Footmen happening to be at the Door, ran immediately to stop the suppos'd Murderer; and they indeed did take him at last, but perceiv'd their Mistake, and discover'd, that instead of being Assistants in taking a Man, whom they thought to be a Murderer, endeavouring to make his Escape from the Hands of Justice, they had only been trick'd in by that false Cry, to be Adjutants to a Bailiff in retaking a Gentleman, who by fo gallant a Defence, had rescu'd himself from the Dangers of a Prison; and when they had discover'd this their Mistake, they were mighty forry for what they had done. The most active and busy among the Earl's Footmen, was a Dutchman; and the Earl happening to be in a Room next the Street, and hearing the Out-P 4

Outcry of Murder, stepped to the Window, and seeing his own Servants in the Midst of the Bustle, examind the Dutchman how the Matter was: And being told it the chid the Man, for being concern d in stopping a Gentleman, that was getting free from such troublesome Companions. But the Dutchman excused himself like a Dutchman, by making a merry Blunder for a Reply. Sacramente, faid he to his Lord; if I had thought they were Bailiss, I would have fought for the poor dumb Gentleman; but then why had not be told me they were Bailiss, my Lord?

In short, Duncan Campbell was carry'd off as their Prisoner; but the Bailiff, that was wounded, was led back to the Coffee House, where he pretended the Wound was mortal; and that he despair'd of living an Hour. The Proverb, however, was on the Fellow's Side; and he recover'd fooner than other People expected he could. As foon as all Danger was over, an Action for Damages and Smart-Money (as their Term is) was brought against Mr. Campbell; the Damages were exaggerated, and the Demand was so extravagant, that Duncan Campbel was neither able, just at that Time, nor willing, had he been able, to pay so much, as he thought, in his own Wrong, and having no Rail, and being asham'd to make his case known to his better fort of Friends, who were both able and willing to help him at a dead Lift, he was hurry'd away

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malignant and infolent Pleasure, as commonly attends powerful Revenge, when they put him into the Marshaliea. There he lay in Confinement six Weeks, till at last Four or Five of his chief Friends came by mere Chance to hear of it; immediately they consulted about his Deliverance, and unanimously resolved to contribute for his Enlargement, and they accordingly went cross the Water together, and procured it out of Hand.

Two of his Benefactors were Officers, and were just then going over to Flanders. Duncan Campbell, to whom they communicated their Defign, was refolved to try his Fortune in a Military Way, out of a roving kind of Humour raised in him, partly by his having taken a fort of Aversion to his own Profession in Town, and partly, by his finding that he could not live, without following a Profession as he had done, any longer. He over a Bottle frankly imparted his Mind to them at large; he fignify'd to them that he hoped, fince they had lately done him to great a Fayour, in freeing him from one Captivity, they would not think him too urgent, if he press'd for one Favour farther, upon Natures fo generous as theirs, by whom he took as great a Pleasure in being obliged, as he could receive in being capable of obliging others. He wrote to them that the Favour he meant was to redeem him from another Captivity, almost

most as irksome to him, as that, out of which they had lately ranfom'd him. This Captivity, continued he, is, being either forc'd to follow my old Profession, which I have taken an entire Disgust to, for a Maintenance, or being forc'd to live in a narrower Way than suits with my Genius, and the better Taste I have of higher Life. Such a State, Gentlemen, you know is more unpalatable than Half-Pay; it is like either being forc'd to go upon the forlorn Hope, or else like a Man's being an entirely cashier'd and broken Officer, that had no younger Brother's Fortune, and no other Support but his Commission. Thus though you have fet my Body at Liberty, my Soul is still under an Imprisonment, and will be till I leave England, and can find means of visiting Flanders, which I can do no otherwise than by the Advantage of having you for my Convoy. I have a mighty longing to Experience some part of a Military Life, and I fancy, if you will grant me your Interest, and introduce me to the valiant young Lord Lorne, and be Spokes-men for a dumb Man, I shall meet with a favourable Reception; and 'as for you (Gentlemen) after having named that great Patron and Pattern of Courage and Conduct in the Field, I can't doubt but the very Name I bear, if you had not known me, would have made you taken me for a Person of a Military Genius, and that I should do nothing but what would become a British Solof Mr. Duncan Campbell. 219
Soldier and a Gentleman; nothing in fine
that should make you repent the Recommendation.

These generous and gallant Friends of his, it seems, comply'd with his Request, and promis'd they would make Application for him to the Lord Lorne; and Duncan Campbell had nothing to do but to get his Bag and Baggage ready and provide himself with a Pass. His Baggage was not very long getting together, and he had it in tolerable good Order; and as for his Pass, a Brother of the Lord Forbes was so kind, as to procure him one upon the first Application Duncan made to him.

Accordingly in a few Days afterwards they went on Board, and having a speedy and an easy Passage, arrived soon at Rotterdam, Duncan met with some of his English Acquaintance in that Town, and his Mind being pretty much bent upon rambling, and feeing all the Curiofities, Customs, and Humours, he could, in all the Foreign Places he was to pass thorough; he went out of a Frolick with fome Gentlemen, next Day, in a Boat to an adjacent Village, to make merry over a homely Dutch Entertainment, the intended Repast being to confift of what the Boors there count a great Delicacy, brown Bread and white Beer. He walk'd out of fight from his Company, and they loft one another; and strolling about by himself at an unseasonable Hour, as

they call it there after the Bell has toll'd, Duncan Campbell, who neither knew their Laws, nor if he had, was capable of being guided by the notice which their Laws ordain, was taken into Custody in the Village for that Night, and carry'd away the next Day to Williamstadt, where he was taken for a Spy, and put into a close Imprisonment for Three

or Four Days. It Handed of November Vinon

But forme Scots Gentlemen, who had been in Company with Mr. Campbell at Mr. Cloysterman's a Painter in Covent-Garden, made their Application to the Magistrate, and got him released: He knew his Friends the Officers that carried him over were gone forward to the Camp, and that there was no Hope of finding them at Rotterdam, if he should go thither, and so he resolv'd fince he had had so many Days Punishment in Williamstadt, to have Three or Four Days Pleafure there too by way of Amends, before he would fet out on his Journey after his Friends. But on the Third Night he got very much in Drink; and as he went very boisterously and disorderly along, a Centinel challeng'd him; and the want of the Sense of Hearing had like to have occasion'd the Loss of his Life. The Centinel fir'd at him and narrowly mis'd him; He was taken Prisoner, not without some Refistance, which was so far Innocent, as that he knew not any Reason why he should be feized; but very troublesome and unwarrantable

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ble in so orderly a Town; so the Governor's Secretary, after the Matter was examined into, judging it better for the unhappy Gentleman's future Sasety, advis'd him to return home to his own Country, and accordingly bespoke him a Place in a Dutch Ship called Towfrow Catherine, for his Passage to England:

Duncan Campbell had taken up his Hu? mour of rambling first, of his own accord, and the Troubles which he had run himfelf into by it, we may reasonably suppose, had pretty well curd him of that extravagant Itch; and there is little doubt to be made. but that he rejoye'd very heartily, when he was got on Board the Ship to return to England; and that, in his new Resolutions, he had reconciled himself to the Prosecution of his former Profession, and intended to fet up for a Predictor again as foon as he could arrive at London. But now Fortune had not a Mind to let him go off so; he had had his own Fancy for rambling, and now the was refolv'd to have hers, and to give him his Bellyful of Caprice. Accordingly when the Dutch Ship called You from Catherine, was making the best of her Road for London, and each Person in the Vessel was making merry, fill'd with the Hopes of a quick and prosperous Passage; a French Privateer appeared in fight, crouding all the Sails she could, and bearing towards them with all Haste and Diligence. The Privateer was double-mann'd, and carry'd Thir-

ty Guns: The Dutch Vessel was defensless in comparison; and the People on Board had scarce time to think, and to deplore that they should be made a Prey of before they actually were so, and had Reason enough given them for their Sorrow. All the Passengers, to a fingle Man, were stripp'd, and had French Seamens Jackets in exchange for their Cloaths. Duncan Campbell had now a Taste given him of the Fate of War, as well as of the Humour of travelling, and wish'd himself again, I warrant him, among his greatest Groud of Confulters, as tiresome as he thought Business to be, instead of being in the Middle of a Crew of Sea-Savages. The Town, where the Dumb Prisoner was at last confin'd, was Denain. There happened to be some English Fryars there, who were told by the others who he was, and to them he apply'd himself in Writing, and receiv'd from them a great deal of civil Treatment. But a certain Manof the Order of Recollects, happening to fee him there who had known him in England, and what Profession he followed, caused him to be called in Question as a Man that made use of ill means to tell Fortunes. When he was question'd by a whole Society of these religious Men, he made them fuch pertinent and fatisfactory Answers in Writing, that he convinced them he had done nothing for which he deserv'd their Reprimand; and they unanimously acquitted him. The Heads of his

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his Defence, as I have been informed, were
these.

Fieft, He alledg'd that the Second-Sight was in-born and in-bred in some Men; and that every Country had had Examples of it more or less; but that the Country of Scotland, in which he was educated from an Infant, abounded the most of any with those fort of People: And from thence he faid he thought he might very naturally draw this Conclufion, that a Faculty that was in-born and inbred to Men, and grown almost a National Faculty among a People who were remarkably Honest, Upright, and well-meaning Peo ple, could not, without fome Impiety, be imputed to the Possessors of it as a Sin. And when one of the Fathers rejoin'd, that it was remark'd by feveral Writers of the Second Sight, that it must be therefore Sinful, because it remain'd no longer among the People when the Doctrines of Christianity were fully propagated, and the Light of the Gospel increased among them; and that afterwards it affected none but Persons of vicious Lives and an ill Character: To this Objection Mr. Campbell reply'd, that he knew most (even ingenious) Writers had made that Remark concerning the Second-Sight, but begg'd leave to be excused, if he ventured to declare, that it was no better than a vulgar and common Error; and the Reasons were these which he alledg'd in his own Behalf, and to confirm his Affertion,

Affertion, he told them Men of undoubted Probity, Virtue and Learning, both of their own Religion, (viz. the Roman Catholick) and also of the Reformed Religion, and in several Nations had been affected, and continued all their Lives to be affected, with this Secondfighting Power, and that there could be therefore no room to fix upon it the odious Character of being a finful and vicious (not to fay that some call'd it still worse, a diabolical) Talent. He said he would content himself with making but two Instances, because he believ'd those Two would be enough to give Content to them, his Judges too, in that Case. In his first Instance he told them that they might find somewhat relating to this in Nicolaus Hemingius, who in his Tract de Supersitionibus Magicis, printed at Copenhagen, Anno 1575, informs the World; "That Petrus " Paladius, Bishop of Seelandt, and Professor " of Divinity at Copenhagen, could, from a " part of his Body affected, foretel from what " part of the Heavens Tempests would come, " and was feldom deceiv'd". One of the Fathers immediately ask'd him, if he understood Latin?-To this Duncan Campbell reply'd no. Oh! Said the Fryar then, I don't remember that Book was ever translated into English that you mention: -- But rejoin d Duncan Campbell, The Passage I mention'd to you, I have read in an English Book, and Word for Word, according to the best of my Memory,

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as I have written it down to you. --- In what English Book, said the Fryar?--- I don't remember the Name of the Book, Duncan Campbell answerd, but very well remember the Passages and that it was in a Book of Authority, and which bore a Credit and good Repute in the World; and you being Scholars, may, if you please, have recourse to the learned Original; and I doubt not, but you'll find what I fay to be a Truth.--- For the Second Instance, he told them, That in Spain, there are those they call Saludadores, that have this kind of Gift. There was (continued he in writing) one of your own Religion, Venerable Fathers, and of a Religious Order, nay, a Fryar too, that had this Gift: He was a noted Dominican, faid he; and tho' I forget his Name, you may, by writing a Letter to England, learn his Name. He was a devout Portuguese, belonging to Queen Catharine Dowager's Chapel; and had the Second Sight to a great degree, and was famous and eminent for it. They then ask'd him, what was the full Power he had to do by the Second-Sight? He answerd, that as they had intimated that they had perused some of the skilful Writers concerning the Second-Sight, he did not doubt but they had found (as well as he could tell them) that as to the Extent of People's Knowledge in that fecret way, it reach'd both present, past, and future Events. They forelee Murders, Drownings, Weddings, Burials, Com-

Combats, Manflaughters, Good of all which there are many Instances to be given. They commonly forefee fad Events, a little while before they happen For Instance; If a Man's fatal End be Hanging, they'll fee a Gibbet, or Rope about his Neck ; if Beheading, they'll fee a Man without a Head; if Drowning, they'll fee Water up to his Throat; if Stabbing, they'll fee a Dagger in his Breaft; if unexpected Deathlin his Bed, they'll fee a Winding Sheet about his Head. They foretel not only Marriages, but of good Children; what kind of Life Men shall lead, and in what Condition they shall die; also Riches, Honours, Preferments, Peace, Plenty, and good Weather. It is likewife usual with Persons that have loft any Thing, to go to some of these Men, by whom they are directed how, with what Perfors, and in what Place they shall find their Goods. It is also to be noted, that these Gifts bear a Latitude, so that some have it in a far more eminent Degree than others. And what I have here written down to you, you need not take as a Truth from me, but as it concern'd me fo nearly! I remember the Paffage by heart, and you will find it very near Word for Word, in Dr. Beaumont's Book of Familian Spirits NAve, Said the Fryars; but you have a Genna too, that attends you, as we are inform'd. So (reply'd Duncan Campbell) have all Perfons, that have the Second Sight in any eminent Degree : And to prove this, I will Combring

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of Mr. Duncan Campbell. 327

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bring no less a Witness than K. Fames I. who, in his Damonology, (Book III. and Chap. 2.) mentions also a Spirit call'd Browne, that was wont formerly to haunt divers Houses, without doing any Evil, but doing (as it were) necessary Turns up and down the House. He appeard like a rough Man: Nay, some believ'd, that their House was all the Sonfier, as they call'd it; that is, the more lucky or fortunate, that fuch Spirits reforted there. With these Replies the Fryars began to own they were very well latisfy d; and acquiefe'd in the Account he had given of himfelf, as a very good, true, and honest Account. But they told him, they had fill a further Accufation against him; and that was, that he practis'd Magick Arts; and that he us'd, as they had been inform'd, unlawful Incuntations. To this he made Answer, That there were two Kinds of Magick; of which, he knew, they that were Men of Learning could not be ignorant. The Art Magick, which is wicked and impious, continued he, is that which is profess'd, and has been profess'd at all Times in the World, by Witches, Magis cians, Diviners, Inchanters, and such like notorious Profligates; who, by having an unnatural Commerce with the Devil, do many strange, prodigious, and præternatural Acts, above and beyond all human Wisdom: And all the Arguments I ever did, or ever will deduce (continued he) from that black Art, is a Q 2 good

good and a shining Argument. It is this, O Fathers: I draw a Reason from these prodigious Practices of Wizards, Magicians, Inchanters, &c. and from all the Heathen Idolatry and Superstition, to prove, that there is a Deity: For, from these Acts of theirs, being preternatural and above human Wisdom, we may consequently infer, that they proceed from a supernatural and immaterial Cause, fuch as Damons are. And this is all the Knowledge I ever did, or ever will draw from that black, hellish Art. But (Fathers,) there is another Kind of Art Magick, call'd Natural Magick, which is directly opposite to theirs; and the Object of which Art is to do spiritual Good to Mankind, as the Object of theirs is to torment them, and induce them to Evil. They afflict People with Torments; and my Art relieves them from the Torments they cause. The publick Profession of these Magical Arts has (as you know, Fathers, 'tis a common Distinction between Black and White Magick,) been tolerated in some of the most famous Universities of Christendom; tho' afterwards, for a very good Reason in Politicks, making it a publick Study to such a degree, was very wifely retrench'd by a Prohibition. If this therefore be a Fault in your own Opinions, hear my Accusers; but if not, you will not only excuse, but commend me.

The Fryars were extreamly well pleased with his Defence: But one of them had a

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Mind to frighten him a little if he could, and ask'd him, what he would fay, if he could produce some Witches lately seiz'd, that would fwear he had been frequently at their unlawful Assemblies, where they were making their waxen Images, and other odd mischievous Inventions in Black Magick, to torment Folks? What if I can produce such Evidence against you, wrote the Father to him by way of strengthning the Question; will you not own that we have convicted you then? And when he had wrote the Note, he gave it Duncan Campbell, with a Look that seem'd to express his Warmth and Earnestness in the Expostulation. Duncan Campbell took the Paper, and read it; and far from being startled, return'd this Answer, with a Smile continuing in his Face while he wrote it. "No, faid he, Fathers, "by your Leave, they will only prove me a " good Magician by that Oath, and themselves " more plainly Witches. They will prove their "Love to torment good Folks, and only shew" "their Hatred to me an innocent Man; but " wife enough to torment'em, by hindring'em "from tormenting others." The Fathers were well pleas'd with the Shrewdness of the Anfwer: But Duncan Campbell had a Mind to exert his Genius a little farther with the good Fryar, who thought likewise he had put him a very shrewd Question: So taking up another Sheet of Paper; "Fathers, faid he, shall "I entertain you with a Story of what pass'd, upon Q3

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"supon this Head, between two religious Fa-"thers (as you all of you are) and a Prince of "Germany; in which you will find, that mine "ought to be reputed a full Answer to the "Question the last learned Father was pleased "to propose to me? The Story is somewhat "long, but very much to the Purpole, and en-"tertaining. I remember it perfectly by heart, and if you will have Patience while, I am "writing it, I don't doubt but that I shall not "only farisfy you, but please you, and oblige "you with the Relation. The Author I "found it in, quotes it from Fromannus, (I "think the Man's Name was fo, and I am "fure my Author calls him a very learned "Man;) in his Third Book of Magical In-"cantation; and tho' I don't understand the "Language the Original is writ in, yet I dare " venture to fay, upon the Credit of my Eng-" his Author, (from whom I got the Story by heart) that you will find me right, whenever "you shall be pleased to search more or even

The Fryars were earnest for the Story, and express d a Desire that he would write it down for them to read; which he did in the following Words. Note, That I have sence compar'd Mr. Duncan Campbell's Manuscript with the Author's Page out of which he took it, and find it Word for Word the same: Which shews how incomparable a Memory this deaf and dumb Gentleman has got, besides his other

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mit you to Cultody: " A Prince of Germany invited two Religious Fathers, of eminent Virtue and Learn-"ing to Dinner. The Prince, at Table, " faid to one of them ; Father! Think you " we do right in hanging Persons, who are " accused by Ten or Twelve Witches, to " have appear'd at their Meetings or Sab-" baths? I somewhat fear we are imposed on " by the Devil, and that it is not a fafe "Way to Truth, that we walk in by these Accusations; especially, since many Great and Learned Men every where begin to cry out against it, and to charge our Consciences with it : Tell me therefore your Opinion. To whom the Fathers, being somewhat of an eager Spirit, faid; What should make us doubtful in this Case? Or what should touch our Consciences, being convicted by fo many Testimonies : Can we make it a " Scruple, whether God will permit innocent Persons should be so traduc'd? There " is no Cause for a Judge to stick at such a "Number of Accusations, but he may proceed with Safety of To which when the " Prince had reply'd, and much had been " faid Pro and Con on both Sides about it, " and the Father feem'd wholly to carry the "Point; the Prince at length concluded the " Dispute, faying, I am forry for you, Fa-"ther, that in a Capital Caufe you have con-

" demn'd your felf, and you cannot complain if
" I commit you to Custody: For no less than

"Fifteen Witches have deposed, that they have seen you; ay, start not I you your own

" felf, at their Meetings. And to show you that

" I am not in jest, I will presently cause the Publick Acts to be brought, for you to read

"them. The Father stood in amaze; and,

with a dejected Countenance, had nothing

" here to oppose but Confusion and Silence, for

" all his Learned Eloquence.

As foon as Mr. Campbell had wrote down the Story, the Fathers perused it, and seem'd mightily entertain'd with it. It put an End to all further Qustions; and the Man, whom they had been trying for a Conjurer, they join'd in defiring, upon distinct Pieces of Paper, under their feveral Hands, to come frequently and visit them; as being not only a harmless and innocent, but an extraordinary well-meaning, good and diverting Companion. They treated him for some Time afterwards, during his Stay, with the Friend-Thip due to a Countryman, with the Civility that is owing to a Gentleman, and with the Affistance and Support which belong'd to a Person of Merit in Distress. Money they had none themselves, it seems, to give him, being Mendicants by their own Profession; but they had Interest enough to get him quite free from being Prisoner. He participated of their Elemosinary Table ; had a Cell allow'd him among n

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among them in what they call their Dormitory; he had an odd Coat and a pair of Trowzers made out of some of their brown coarse Habits, by the poor unfashionable Taylor or Botcher belonging to the Convent, and at last they found means of recommending him to a Master of a French Vessel, that was ready to fet Sail, to give him a cast over the Channel to England; and to provide him with the Necessaries of Life till he got to the Port. This French Vessel was luckier than the Dutch one had been before to our dumb Gentleman, it had a quick and prosperous Passage, and arriv'd at Portsmouth; and as soon as he landed there, he having experienc'd the Misfortunes and Casualties, that a Man in his Condition wanting both Speech and Hearing was liable to, in Places where he was an utter Stranger to every Body, refolv'd to make no Stay, but move on as fast as he could towards London. When he came to Hampton-Town, confidering the indifferent Figure he made in those odd kind of Cloaths which the poor Fryars had equipp'd him with, and that his long Beard and an uncomb'd Wigg added much to the Disguise; he was resolved to put on the best Face he could, in those aukward Circumstances, and stepp'd into the first Barber's Shop he came at, to be trimm'd, and get his Wigg comb'd and powder'd. This proved a very lucky Thought to him; for as foon as he stepp'd into the Barber's Shop, who fhould

should prove to be the Master of it, but one Tobit Teates, who had ferved him in the fame Capacity at London, and was but newly fet up in the Trade of a Barber-Surgeon at Hambnon-Torun, and followed likewife the Profesfion of School-master. This Tobit Teates had shaved him quite, before he knew him in that Disguise and Mr. Campbell, though he knew him presently, had a mind to try if he should be known himself first: At length the Barber finding him to be a dumb Man by his ordering every Thing with Motions of the Hand, and Gestures of the Body, look'd at him very earneftly, remember'd him, and in a great Surprize, called for Pen, Ink and Paper, and begg'd to know how he came to be in that Difguile; whether he was under any Misfortune, and Apprehension of being difcover'd, that made him go in so poor and so clownish a Habit, and tender'd him any Services, as far as his little Capacity would reach, and defir dhim to be free, and command him, if he was able to affift him in any Thing. These were the most comfortable Words, that Duncan Campbell had read a great while. He took the Pen and Paper in his Turn; related to him his whole Story, gave the poor Barber thanks for his good natur d Offer, and faid he would make so much use of it, as to be indebted to him for fo much Money as would pay the Stage-Coach, and bear him in his travelling Expences up to London, from whence

whence he would foeedily return the Favour with Interest The poor honest Fellow, out of Gratitude to a Master, whose Liberality he had formerly experienc'd, immediately furnish'd Mr. Duncan Campbell with that little Supply, expressing the Gladness of his Heart that it lay in his Power; and the Stage Coach being to fet out within but a few Hours, he ran instantly to the Inn to fee if he could get him a Place. By good duck there was Room, and but just Room for one more which pleas'd Duncan Campbell mightily when he was acquainted with it by his true and trufty Servant the Barber; for he was as impatient to fee London again, it feems, as he had been before to quit it. Well, he had his Wish; and when he came to London, he had one Wish more for Fortune to bestow upon him, which appear'd to begin to grow kind again, after her fickle Fit of Cruelty was over; and this Wish was that he might find his former Lodgings empty, and live in the same House, as he did, when he follow'd his Profession. This too succeeded according to his Defire, and he was happily fix'd once more to his Heart's Content in his old Residence, with the same People of the House round about him, who bore him all that Respect and Affection (and shew'd all that Readiness and Willingness to serve him on every Occasion and at every Turn) which could be expected from Persons, that let Lodgings in Town to a Gen-

Tenant they ever had in their Lives or ever could have.

Immediately the Tidings of the dumb Gentleman's being return'd home from beyond Sea, spread throughout all the Neighbourhood, and it was nois'd about from one Neighbourhood to another, till it went through all Ranks and Conditions, and was known as well in a Day or Two's Time all the Town over, as if he had been some great Man belonging to the State, and his Arrival had been notified to the Publick in the Gazette, as a Person of the last Importance. And fuch a Person he appear'd indeed to be taken for, especially among the fair Sex, who throng'd to his Doors, Crowd after Crowd, to confult with him about their future Occurrences in Life. These curious Tribes of People, were as various in their Persons, Sex, Age, Quality, Profession, Art, Trade, as they were in the Curiofity of their Minds, and the Questions they had intended to propound to this dumb Predictor of strange Events, that lay yet as Embrios in the Womb of Time, and were not to come, some of them, to a Maturity for Birth, for very many Years after, just as porcelain Clay is stored up in the Earth by good Artificers, which their Heirs make China of half a Century, and fometimes more than an Age afterwards.

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These Shoals of Customers, who were to fee him well for his Advice as we may suppose, now he stood in need of raising a fresh Stock, were unquestionably as welcome and acceptable to him as they appeared too troublesome to him before, when he was in a

State of more Wealth and Plenty.

Fortune, that does nothing moderately, feem'd now refolv'd, as she had been extreamly cruel before, to be extreamly kind to him. He had nothing to do from early in the Morning till late at Night, but to read Questions, and resolve them as fast, as much frequented Doctors write their Prescriptions and Recipes, and like them alfo to receive Fees as fast. Fortune was indeed mightily indulgent to the Wants she had fo fuddenly reduced him to, and relieved him as fuddenly by these Crowds of Curioso's, who brought him a Glut of Money. But one fingle fair Lady, that was one of his very first Consulters after his Return, and who had receiv'd fatisfactory Answers from him in other Points, before he went abroad; prov'd (so good Fortune would have it) worth all the rest of his Customers together, as numerous as they were, and as I have accordingly represented them.

This Lady was the Relict or Widow of a Gentleman of a good Estate, and of a very good Family, whose Name was Digby, and a handsome Jointure, she had out of the Estate. This Lady, it seems, having been with

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him in former Days, and feen him in a more mining Way of Life, (for he had taken a Humour to appear before all his Company in that coarse odd Dress made out of the Fryar's Habit, and would not be perfuaded by the People of the House to put on a Nightgown. till he could provide himself with a new Suit) was to carlous, among other Questions, as to ask him, whether he had met with any Misfortunes, and how he came to be in fo flovenly and wretched a Habit? Here Mr. Campbell related the whole Story of his Travels to her, and the Crosses and Disappointments he had met with abroad. The Tears, he observ'd, would start every now and then into her Eyes when she came to any doleful Passage, and she appear'd to have a mighty compassionate kind of feeling, when she read of any Hardship more than ordinarily melancholy that had befallen him. Mr. Campbell, it is certain, had then a very good Prefence, and was a handsome and portly young Man; and, as a great many young Gentlemen derive the feeming Agreeableness of their Persons from the Taylor and the Barber, the Shoemaker and Hosier, so Mr. Campbell's Person on the other Hand gave a good Air and a good Look to the aukward Garb he had on; and, I believe, it was from feeing him in this odd Trim (as they call it,) the Ladies first took up the Humour of calling him the handsome Sloven: Add to this, that

he look'd his Misfortune in the Face with a jolly Countenance, and smild even while he was penning the Relation of his Calamities: All which are certainly Circumstances, that first footh a generous Mind into a State of Compassion, and afterwards heighten it in the Breast wherein it is conceived. Hence it came that this pretty and good-natur'd Widow. Mrs. Digby, when she had express d her Commiferation of him by her Looks, began to take the Pen, and express it in very tender Termst Neither did she think that Expression in Words a fufficient Testimony of the Compassion she bore to him; the Generosity of her Mind led her to express it in a more substantial Manner still, and that was to shew it plainly by a very generous Action. She laid a Purse of Twenty Guineas upon the Table, and at the same Time smiling, pointed to the Gold; as fignifying her Defire that he would accept it; and running to the Door, dropp'd a Curt'fy, and skuttled away: And by the fame Civil Act as she oblig'd him, she put it out of his Power to refuse being so obligd; fo that the Present was very handsome, the Manner of giving it was still handsomer. If being a handsome young Man of Merit in Diftress, and bearing his Misfortunes with an equal Mind, are powerful Motives to excite Compassion in the Mind of a generous Lady ; to the Generofity of a young agreeable Widow: express d in so kind and so bene-

benevolous a way to a young Gentleman, when he had been tafting nothing but the bitter Draughts of Fortune before, must stir up an Affection, in a Mind that had any Sense of Gratitude. And truly just such was the Effect that this Lady's Civility had upon Mr. Duncan Campbell: He conceiv'd from that Moment a very great Affection for her, and refolv'd to try whether he could gain her; which he had no fmall Grounds to hope, from the Esteem which she appear'd to bear towards him already. I remember, Mr. Dryden makes a very beautiful Observation, of the near Alliance there is between the Two Passions of Pity and Love in a Woman's Breaft, in one of his Plays. His Words are thefe:

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For Pity still foreruns approaching Love,
As Lightning does the Thunder———

Mr. Bruyere, a most ingenious Member of the French Academy, has made another Remark, which comes home to our present purpose. He says, That many Women love their Money better than their Friends, but yet value their Lovers more than their Money. According to the Two Resections of these sine Writers upon the Tempers of the Fair, Mr. Campbell had hopes enough to ground his Courtship upon; and it appeared so in the End by his proving Successful: She from being a very liberal and friendly Client, became at last a most Affectionate Wife. He then began to be a House-keeper, and accordingly took a little near one, and

and very commodious for his Profession, in Monmouth-Court. Here I must take Leave to make this Observation : That if Mr. Campbell inherited the Talents of his Second fighted Mother, he feem'd likewise to be an Heir to his Father, Mr. Archibald Campbell, both in his strange and accidental Sufferings by Sea, and likewife in his being reliev'd from them; after as accidental and strange a manner, by an unexpected Marriage, just like his Father's. And here we return again, to take a new Survey of him, in the Course of his publick Practice, as a Predictor. The Accounts I shall give of his Actions here, will be very various in their Nature from any I have yet presented to the Reader: They are more mysterious in themselves; and yet I shall endeavour to make the Manner of his operating in this kind, as plain, as I think I have the foregoing ones; and then I flatter my felf, they must afford a fresh Entertainment for every Reader, that has any Curiofity, and a good Taste for Things of so extraordinary a Kind. For what I have all along propounded to my felf from the Beginning, and in the Progress to the End of this History, is, to interweave entertaining and furprizing Narratives of what Mr. Campbell has done, with curious and instructive Enquiries into the Nature of those Actions, for which he has render'd himself so singularly famous. It was not therefore suitable to my Purpose, to clog the

the Reader with numerous Adventures, almost all of the same Kind; but out of a vast Number of them, to fingle fome few of those that were most remarkable, and that were Mysteries, but Mysteries of very different forts. I leave that Method of swelling distorted and commented Trifles into Volumes, to the Writers of Fable and Romance: If I was to tell his Adventures with Regard, for Example, to Women that came to confult him; I might, perhaps, have not only written the Stories of Eleven Thousand Virgins that died Maids, but have had Relations to give of as many marry'd Women and Widows; and the Work would have been endless. All that I shall do therefore, is to pick out one Particular, each of a different Kind, that there may be Variety in the Entertainment. Upon Application to this Dumb Man, one is told in the Middle of her Health, that she shall die at fuch a Time; another, that she shall sicken, and upon the Moment of her Recovery, have a Suiter, and a Husband: A Third, who is a celebrated Beauty, with a Multitude of Admirers round about her; that she shall never become a Wife: A Fourth, that is marry'd; when she shall get rid of an uneasy Husband: A Fifth, that hath loft her Goods; who stole them; where and when they shall be restored: A Sixth, that is a Merchant; when he shall be undone; and how and when he shall recover his Losses, and be as great on the

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the Exchange as ever: A Seventh, that is a Gamester; which will be his winning, and which his losing Hour: An Eighth, how he shall be involv'd in a Law-Suit; and whether the Suit will have an adverse or a prosperous Issue: A Ninth, that is a Woman, with Choice of Lovers; and who she shall be most happy with for Life: And fo on to many others; where every Prediction is perfectly new and furprizing, and differs from the other in almost every Circumstance. a Man has so extensive a Genius as this at foretelling the future Occurrences of Life, one Narrative of a Sort is enough in Conscience to present the Reader with; and several of each kind would not (methinks) be entertaining, but tiresome: For he that can do one Thing in these Kinds by the Power of Prediction, can do Ten Thousand: And those who are obstinate in extenuating his Talents, and calling his Capacity in Question, and that will not be convinc'd by one Instance of his Judgment, would not own the Conviction, if Ten Thousand Instances were given them. The best Passages I can recommend to their Perusal, are those, where Perfons, who came purposely to banter him, under the Colour of Confulting him, and cover'd over their fly Intentions with borrowd Disguizes, and came in Masquerades, found all the Jest turn'd upon themselves in the End, which they meant to our famous Ri

Predictor; and had the Discouragement of feeing their most conceal'd and deepest laid Plots discover'd, and all their most witty Fetches and wily Contrivances deseated; till they were compell'd univerfally to acknowledge, that endeavouring to impose upon the Judgment of our Seer, by any hidden Artifice and Cunning whatfoever, was effectually imposing upon their own. His unufual Talent in this kind was fo openly known, and so generally confess'd, that his Knowledge was celebrated in some of the most witty Weekly Papers that ever appear'd in Publick. Isaac Bickerstaff, who diverted all the Beau Monde for a long Space of Time with his Lucubrations, takes Occasion in several of his Papers, to applaud the Speculations of this Dumb Gentleman, in an admirable Vein of Pleafantry and Humour, peculiar to the Writer, and to the Subject he writ upon. And when that bright Author, who join'd the uttermost Facetiousness with the most folid Improvements of Morality and Learning in his Works, laid aside the Title of a Tattler, and assumed the Name of a Spectator, and Cenfor of Men's Actions, he still (every now and then) thought our Dancan Campbell a Subject worthy enough to employ his farther Confiderations upon. I must take notice of one Letter sent concerning him to the Spectator, in the Year 1712. (N'. 474.) which was at a Time when a Lady wanted him,

of Mr. DUNCAN CAMPBELL. 245 him, after he had remov'd from MonmouthStreet to Drury-Lane.

young Gentleman of a plentiful Fortunt, good Sente, and a good Sente, and a goraroans.

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" Bout two Years ago I was call d upon "by the younger Part of a Country " Family, by my Mother's Side related to " me, to visit Mr. Campbell, the dumb Man; " for they told me, that was chiefly what " brought them to Town, having heard "Wonders of him in Effex. I, who plways " wanted Faith in such Matters, was not " easily prevailed on to go; but lest they " should take it ill, I went with them; when, " to my own Surprize, Mr. Campbell related " all their past Life: (In short, had he not " been prevented, such a Discovery would " have come out, as would have ruind their next Defign of coming to Town, viz. "buying Wedding-Cloaths.) Our Names--a tho' he never heard of us before, and we " endeavour'd to conceal, were as familiar to him as to our felves. To be sure, Mr. " Spectator, he is a very learned and wife "Man. Being impatient to know my Fortune, having paid my Respects in a Family " Jacobus, he told me (after his manner) among several other Things, that in a Year and Nine Months I should fall ill of a new Fever, be given over by my Physicians, but should with much Difficulty re-R 3 " cover :

" cover : That the first Time I took the Air afterwards, I should be address'd to by a " young Gentleman of a plentiful Fortune, " good Sense, and a generous Spirit. Mr. " Spectator, he is the purest Man in the "World, for all he faid is come to pass; " and I am the Happiest She in Kent. " have been in Quest of Mr. Campbell these "Three Months, and cannot find him out: " Now hearing you are a dumb Man too, I " thought you might correspond, and be a-" ble to tell me something; for I think my " felf highly obliged to make his Fortune, " as he has mine. Tis very possible your " Worship, who has Spies all over this Town, " can inform me how to fend to him: If you " can, I befeech you be as fpeedy as possible, " and you will highly oblige your constant " Reader and Admirer,

Dulcibella Thankley.

The Spectator's ANSWER.

Ordered, 'That the Inspector I employ about 'Wonders, enquire at the Golden-Lyon, opposite to the Half-Moon Tavern in Drury-Lane, into the Merit of this Silent Sage, and report accordingly.

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But now let us come to those Passages of his Life the most surprizing of all, during the time that he enjoy'd this Reputation, and when he prov'd that he deferved the Fame he enjoy'd. Let us take a Survey of him while he is wonderfully curing Persons labouring under the Misfortune of Witchcraft; of which the following Story will be an eminent Instance, and likewise clear up how he came by his Reputation in Effex, as mentioned in the above-mentioned Letter to the

Spectator.

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In the Year 1709, Susanna Johnson, Daughter to one Captain Johnson, who liv'd at a Place adjacent to Rumford in Esfex, going one Morning to that Town to buy Butter at the Market, was met there by an old miserable looking Woman, just as she had taken some of her Change of the Market-woman in Copper, and this old Woman rather demanded than begg'd the Gentlewoman to give her a Penny. Mrs. Johnson reputing her to be one of those hateful People that are call'd sturdy Beggars, refused it her, as thinking it to be no A& of Charity, and that it would be rather gratifying and indulging her Impudence, than supplying or fatisfying her Indigence. Upon the Refusal, the old Hag with a Face more wrinkled still, if possible, by Anger than it was by Age, took upon her to storm at young Mrs. John-

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fon very loudly, and to threaten and menace her: But when the found her common Threats and Menaces were of no avail, she fwore she would be reveng'd of the young Creature in fo fignal a manner, that she should repent the Denial of that Penny from her Heart before the got home, and that it should cost her many Pounds to get rid of the Confequences of that Denial and her Anger. The poor innocent Girl despised these last Words likewise, and getting up on Horseback return'd Homewards; but just as the got about half way her Horse stopp'd, and no means that she could use would make him advance one fingle Step; but the staid a while to fee if that would humour him to go on. At last the Beast began to grow unruly, and snorted and trembled as if he had feen or fmelt fomething that frighted him, and so fell a kicking desperately till he threw the Girl from the Saddle, not being able to cling to it any longer, the a pretty good Horsewoman of her Years ; so much were the Horses Motions and Plungings more than ordinarily violent. BA on a root in anisining as

As Providence would have it the got not much harm by the Fall, receiving only a little Bruise in the right Shoulder; but she was dreadfully frighted. This Fear added Wings to her feet, and brought her home assit upon her to florin at young Mrs. John-

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as speedily of her felf as she usually came on Horseback. She immediately, without any other Sign of Hlness than the pallid Colour with which Fear had disorder'd the Complexion of her Face, alarm'd all the Family at home with the Story, took her Bed upon it, complain'd of inward Backings of the Belly, and was never at ease unless the lay doubled up together her Head to her Knees. and her Heels to her Rump; just like a Figure of 8. She could not be a single Moment out of that Posture without shricking out with the violence of anxious Torments deeply concerned. She goring gainsar bas

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In this Condition of Misery, amidst this Agony of Suffering, and in this double Posture was the poor wretched young Gentlewoman brought to Town : Physicians were confulted about her but in vain; she was carry'd to different Hospitals for Assistance, but their Endeavours likewise prov'd inessectual. At last she was conducted to the College of Physicians; and even the collective Wisdom of the greatest Sages and Adepts in the Science of Physick was pos'd to give her any Prescription that would do her Service. and relieve her from the inexplicable Malady the labour'd under. The poor incurable Creature was one constant Subject of her complaining Mother's Discourse inlevery Company she came into. It happen'd at last, and ve-

ry providentially truly, that the Mother was thus condoling the Misfortune of her Child among five or fix Ladies, and telling them among other Things, that by the most skilful Persons she was looked upon to be bewitch'd, and that 'twas not within the power of Phylick to compals her Recovery: They all having been acquainted with our Mr. Duncan Campbell, unanimously advised her to carry her Daughter to his House, and consult with him about her. The Mother was overjoy'd at these Tidings, and purposed to let no Time slip where her Child's Health was so deeply concerned. She got the Ladies to go with her and her Child, to be Eye-witnesses of fo extraordinary a Piece of Practice, and fo eminent a Tryal of Skill.

As foon as this difmal Object was brought into his Room, Mr. Duncan Campbell lifted up her Head and look'd earnestly in her Face, and in less than a Minute's time fignify'd to the Company, that she was not only bewitch'd, but in as dreadful a Condition almost as the Man that had a Legion of Fiends

within him.

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At the reading of these Words the unhappy Creature rais'd up her Head, turn'd her Eyes upwards, and a Smile (a Thing she had been a Stranger to for many Months) everspread her whole Face, and such a kind of

of Colour as is the flushing of Joy and Gladness, and with an innocent Tone of Voice she said, she now had a firm belief she should shortly be deliver'd. The Mother and the rest of the Company were all in Tears, but Mr. Campbell wrote to them that they should be of good Heart, be easy and quiet for a few Moments, and they should be convinced that it was Witchcraft, but happily convinced by feeing her fo fuddenly well again. This brought the Company into pretty good Temper; and a little after Mr. Campbell defired the might be led up Stairs into his Chamber and left there alone with him for a little while; this occasioned some fmall Female Speculation, and as much Mirth as their late Sorrow, alleviated with the hopes of her Cure, would permit.

This you may be fure was but a snatch of Mirth, just as the nature of the Thing would allow of; and all forts of Waggery being laid instantly aside, and remov'd almost as soon as conceived, the poor young Thing was carryed in that double Posture up Stairs. She had not been much above half an Hour there, when by the help only of Mr. Campbell's Arm she was led down Stairs, and descended into that Room full of Company as a Miracle appearing in a Machine from above; she was led backward and forward in the Room, while all gaz'd at her for a while with joy-

ful Altonishment, for no Arrow was ever more strait than she. Mr. Campbell then prevailed with her to drink a Glass of Wine, and immediately after the evacuated Wind, which · the had not done for some Months before, and found her felf still more amended and easy: And then the Mother making Mr. Campbell some small Acknowledgment at that time, with the Promise of more, and her Daughter giving Thanks, and all the Company commending his Skill, took their Leave and departed with great Demonstrations of Joy. I shall here, to cut the Story, short signify, that the came frequently afterwards to make her Testimonials of Gratitude to him, and continues to enjoy her Health to this very Day at Greenwich, where the now lives, and will at any time, if call'd upon, make Oath of the Truth of this little History, as she rold me her felf with her own Mouth.

The next Thing therefore it behoves me to do in this Chapter, is, to give some fatisfactory Account of Magick, by which such seeming mysterious Cures and Operations are brought about, avode statement and bad

This Task I would perform in the most perspicuous and most convincing manner I can; for Magick I know is held to be a very hard and difficult Study by those Learned, and universally unlawful and diabolical by those Unlearned, who believe there is such a Science

a Science attainable by Human Genius. On the other Hand, by some Learned Men, who believe there is no fuch Science, it is reprefented as an inconfistent System of Superstitions and Chimeras; and again laugh'd at as fuch by the Unlearned, who are of an incredulous Temper: What I would therefore undertake to do in this Place, is to shew the Learned Men, who believe there is such an Art, that the Attainment to a tolerable Knowledge of the manner how magical Practices may be brought about, is no fuch difficult Matter as they have represented it to themselves; and by doing this, I shall make the System of it so plain, that while the Learned approve of it, the Unlearned too, who are not of an unbelieving Kind, may understand clearly what I say; and the Learned Men who have rejected this Science as Chimerical, may be clearly convinced it is real; and then there is nothing left but obstinate unbelieving Ignorance, which I shall not here pretend by Arguments to lead into Sense, but leave it to the work of Time. In fine, I will endeavour to induce Men of Sense to fay, that, what has been accounted mysterious, is delivered in a plain, eafy, and convincing manner, and to own that they approve; while Men of the lower Class of Understanding, shall confess and acknowledge that they themselves understand it, and that

what has hitherto been represented as arduous and difficult to a great Genius, is adapted and render'd not only clear, but familiar to Persons of midding Talents. In this Work therefore I shall follow the strictest Order I can (which of all Things render a Discourse upon any Subject the most clear;) and that it may be plain to the commonest Capacity, I will first set down what Order I intend to follow.

First, I will speak of Magick in general.

Secondly, Of Magick under its several Divisions and Subdivisions.

Thirdly, Concerning the Object of the Art,

as it is Good or Bad.

Fourtbly, Of the Persons exercising that Art in either Capacity of Good or Bad, and by what means they become capacitated to exercise it.

In the Fifth Place I shall come to the several Objections against the Art of Magick, and the Resutation of those Objections.

The first Objection shall be against the Existence of good and bad Spirits. The Resutation of which will consist in my proving the Existences of Spirits both Good and Bad,

by Reason, and by Experience.

The fecond Objection that will be brought, is to contain an Allegation that there are no fuch Persons as Witches now, and an Argument to support that Allegation, drawn from the Incapacity and Impossibility of any Thing's

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Thing's making (while it self is incarnate) a Contract with a Spirit. This Objection will be answer'd, by proving the Reality of Witches from almost Universal Experience; and by explaining rationally the Manner how the Devils hold Commerce with Witches: Which Explication is back'd, and authoriz'd, by the Opinion of the most Eminent Divines, and the most Learned Physicians.

From hence, Sixthly and Lastly, We shall conclude on the Side of the good Magick, that as there are Witches on the one hand, that may afflict and torment Persons with Damons; so, on the other hand, there are lawful and good Magicians, that may cast out Damons from People that are posses'd

with them.

And, First, As to Magick in general: Magick consists in the Spirit by Faith; for Faith is that MAGNET of the Magicians, by which they draw Spirits to them, and by which Spirits they do great Things, that appear like Miracles.

Secondly, Magick is divided into Three Sorts; viz. Divine, Natural, and Diabolical. And Natural Magick is again subdivided into Two Kinds, Simple and Compound: And Natural Compound Magick is again likewise divided into Two Kinds; viz. Natural Divine Magick, and Natural Diabolical Magick.

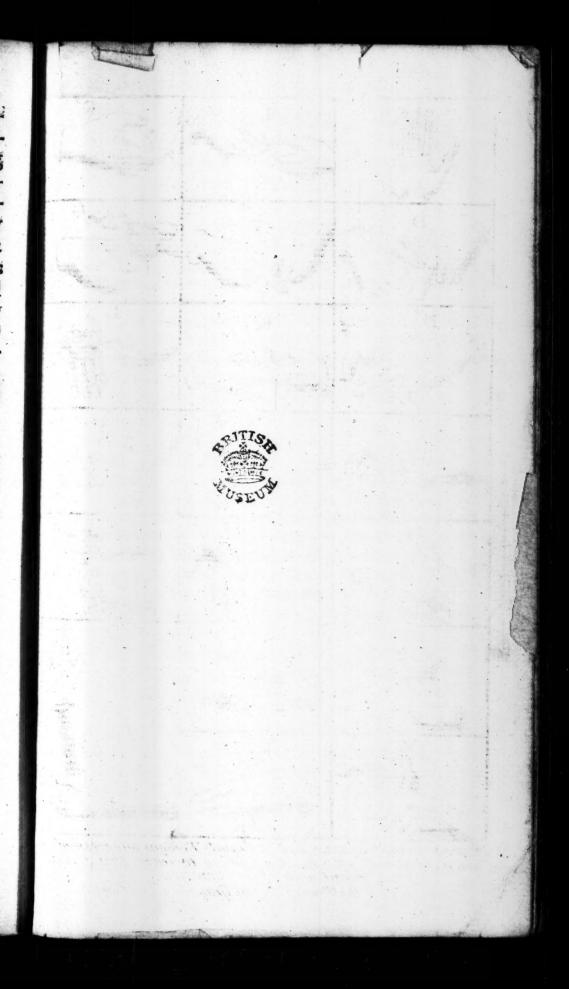
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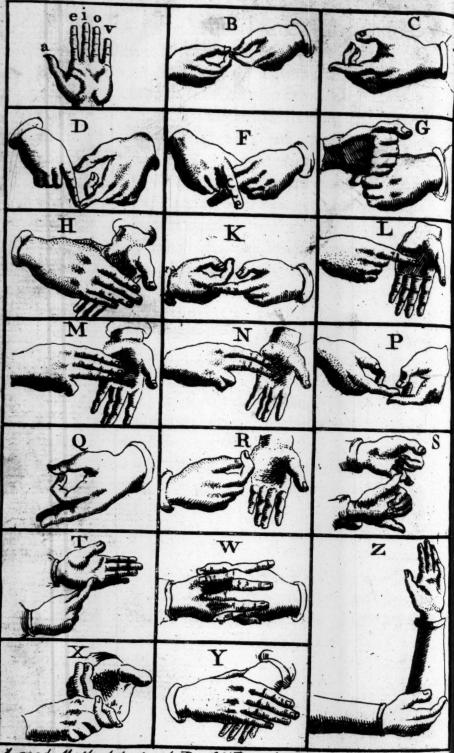
s Now to give the Reader a clear, and a di-Itind Notion of each feveral Species of Magick here mention'd, I fet down the following Definitions. Divine Magick is a Celestial Science, in which all Operations that are wonderfully brought about, are perform'd by the Spirit of God .- Natural Magick is a Science, in which all the mysterious Acts that are wrought, are compais'd by Natural Spirits But as this Natural Magick may be exercised about Things, either in a manner indifferent in themselves, or mere morally good, and then it is mere Natural Magick: or elfe about Things Theologically good, and transcendently bad; and then it is not mercby Natural Magick, but Mix'd and Compound. If Natural Magick be exercised about the most Holy Operations, it is then mix'd with the Divine, and may then be called (not improperly) Natural Divine Magick. But if Natural Marick troubles it self about compassing the wickedest Practices, then is it promiscuous with the Damoniacal, and may not improperly be called Natural Diabolical Magick.

Wonders out of the ordinary appearing Course of Nature, which tend either to great Good or Bad, by the Help and Mediation of Spirits

good and bad.

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Fourthly, As to the Persons exercising that Art in either way, whether good or bad, and by what Means they become capacitated to act it; the Notion of this may be easily deduced from the Notions of the Art it self, as consider'd above in its each different Species: For as all Magick consists in a Spirit,

every Magician acts by a Spirit.

Divine Magicians, that are of God, are spoken of in Holy Writ; and therefore I shall not mention the Passages here, but pass them over (as I ought in a Book like this) with a profound and reverential Silence, as well as the other Passages, which speak of Natural and Damoniacal Magicians; and in all I shall speak of them in this Place, I shall only speak of them with Regard to Human Reason and Experience, and conclude this Head with faying, That Natural Magicians work all Things by the Natural Spirits of the Elements; but that Witches and Damoniacal Magicians, as Jannes and Jambres in Agret were, work their Magical Performances by the Spirit of Damons: And 'tis by the Means of these different Spirits, that these different Magicians perform their different Operations.

These Things thus distinctly settled and explain'd, 'tis now we must come and ground the Dispute, between those who believe there are no such Things as Magicians of any Kind,

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and those who affert there are of all the Kinds

above specify'd.

Those who contend there are, have Recourse to Experience, and relate many wellwitness'd Narratives, to prove, that there have been in all Times, and that there are still Magicians of all these Kinds: But those, who contend that there are no fuch Persons, will give no Ear to what the others call plain Experience: They call the Stories (let whatever Witnesses appear to justify them) either fabulous Legends, invented by the Authors, or else Tricks of intellectual Legerdemain, imposed by the Actors, upon the Relators of those Actions. Since therefore, they fay, tho' the Believers in Magick brag of Experience never so much, it may be but a fallible Experience; they reasonably desire to know, whether these Gentlemen that stand for Magick, can answer the Objections which they propose, to prove, that the Practice of Magick, according to the System laid down, is inconfistent with Reason, before they will yield their Affent? Let the Stories be never for numerous, appear never so credible, these unbelieving Gentlemen defire to be try'd by Reafon, and aver till that Reason is given, they will not be convince by the Number of Stories, because, tho' numerous, they are Stories still; neither will they believe them, because they appear credible : Because seeming so, is HOL

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not being fo; and Appearances, tho never fo fair, when they contradict Reason, are not to be fwallow'd down with an implicit Faith as so many Realities. And thus far, no doubt, the Gentlemen, who are on the unbelieving Side, are very much in the right on t. learned Gentlemen, on the other hand, who are perfuaded of this mighty mysterious Power being lodg'd in the Hands of Magicians, answer, That they will take upon them to refute the most subtle Objections, brought by the learned Unbelievers, and to reconcile the Practicability of Magical Mysteries by the Capacity of Men, who study that Art, to right Rules and Laws of Reasoning; and to shew, that some Stories (tho never so prodigious) which are told of Magicians, demand the Belief of wife Men on Two Accounts: Because, as Experience backs Reason on the one hand, Reason backs Experience on the other; and so the Issue of the whole Argument (whether there are Magicians or not) is thrown upon both Experience and Reason. These Arguments on each Side, I shall draw up fairly Pro and Con; for I don't pretend to be the Inventor of them my felf; they belong to other Authors many Years ago: Be it enough for me to boast of, if I can draw them up in a better and closer Form together, than they have yet appear'd in: In that I take upon my felf a very great Task; I erect my felf as it were Sics the Title

into a kind of a Judge: I will sum up the Evidences on both sides; and I shall, whereever I see Occasion, intimate which side of the Argument bears the most Weight with me. But when I have enforc'd my Opinion as far as I think needful, my Readers (like a Jury) are still at Liberty to bring in their Verdict, just as they themselves shall see sit. And this naturally leads me, where I promised to come to in the Fifth Part of this Discourse, to the several Objections against the Power of Art Magick, and the Resutation of those Objections.

The First Objection being against the Existence of Spirits, and the Resultations thereof.

THE First Objection, which they who reject Magick make use of, is, denying that there are any such Things as Spirits; about which, since those who defend the Art, say it entirely exerciseth it self, the Objectors contend, That if they can make out that there are no such Beings as Spirits, all Pretensions to the Art must be entirely groundless, and for the suture exploded.

To make this Part out, that there are no Spirits; the first Man they produce on their Side, is undoubtedly one of very great Credit and Authority, inasmuch as he has justly born for many Centuries the Title of the

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Prince of Philosophers. They say, that Aristotle, in his Book de Mundo, reasons thus against the Existence of Spirits; viz. That since God can do all Things of himself, he doth not stand in need of Ministring Angels and Damons: A Multitude of Servants shewing the Weakness of a Prince.

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The Gentlemen who defend the Science. make this Reply: They allow the Credit and Authority of Aristotle, as much as the Objectors; but as the Objectors themselves deny all the Authorities for the Spirits, and defire that Reason may be the only Ground they go upon, so the Refuters, on their Parts, desire, that Aristotle's-ipse dixit may not be absolutely pass'd upon them for Argument; but that his Words may be brought to the same Touchstone of Reason, and prov'd if they are Standard. If this Argument, fay they, will hold good, Aristotle should not suppose Intelligences moving the Celestial Spheres; for God sufficeth to move all without Ministring Spirits; nor would there be need of a Sun in the World, for God can enlighten all Things by himself; and so all Second Causes were to be taken away: Therefore there are Angels and Ministring Spirits in the World, for the Majesty of God, not for his Want of them; and for Order, not for his Omnipotency. And here, if the Objectors return, and fay, Who told you that there are Spirits? Is not yours a precarious Hypothesis? Mayn't we have Leave to recriminate in this Place? Pray, who told Aristotle, that there were Intelligences that mov'd the Celestial Spheres? Is not this Hypothesis as precarious, as any Man may pretend that of Spirits to be? And we believe there are few Philosophers at present, who agree with Aristotle in that Opinion: And we dare pronounce this to be ours, that Aristotle took his Intelligences from the Hebrews, who went according to the same whimsical (tho' pretty) Notion, which sirst gave Rise to the Fiction of the Nine Muses. But more than all this, it is a very great Doubt among learned Men, whether this Book, De Mundo, be Aristotle's or no.

The next Thing the Objectors bring against the Existence of Spirits, is, That it is Nonfense for Men to say that there are fuch Beings, of which it is impossible for a Man to have any Notion; and they infift upon it, that it is impossible for any Man to form an Idea of a Spiritual Substance. As to this Part, the Defendants rejoin. That they think our late most judicious Mr. Locke, in his elaborate and finish'd Essay on Human Understanding, has fairly made out, that Men have as clear a Notion of a Spiritual Substance, as they have of any Corporeal Substance, Matter, or Body; and that there is as much Reason for admitting the Existence of the one, as of the other; for that if they admit the latter, it is but Humour in them to deny the former. It

is in his Second Book, Chap. 29. where he reafons thus: " If a Man will examine himself. concerning his Notion of pure Substance in general, he will find he has no other Idea of it, but only a Supposition of he knows not what Support, of fuch Qualities which are capable of producing simple Ideas in us; which Qualities are commonly called Accidents. Thus if we talk or think of any particular Sort of Corporeal Substance, as Horse, Stone, O'c. tho' the Idea we have of either of them be but the Complication or Collection of those several simple Ideas, or sensible Qualities, which we use to find united in the Thing call'd Horse or Stone; yet because we cannot conceive how they should subsist alone not in one another, we suppose them to exift in, and be supported by some common Subject; which Support we denote by the Name of Substance; tho' it be certain, we have no clear or distinct Idea of that Thing we suppose a Support. 'The same happens concerning the Operations of our Mind, viz. Thinking, Reasoning, and Fearing, &c. which we concluding not to subsist of themselves, and not apprehending how they can belong to Body; we are apt to think thefe the Actions of some Substance, which we call Spirit : Whereby it's evident, that having no other Notion of Matter, but something, wherein those many sensible Qualities, which affect our Senses, do subsist, by supposing a Substance,

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wherein Thinking, Knowing, Doubting, and a Power of Moving, &c. do subfift; we have as clear a Notion of the Nature or Substance of Spirit, as we have of Body; the one being supposed to be, without knowing what is the Substratum to those simple Ideas which we have from without, and the other supposed (with a like Ignorance of what it is) to be the Substratum of these Operations which we experiment in our felves within. 'Tis plain, then, that the Idea of Corporeal Substance in Matter, is as remote from our Conceptions and Apprehensions, as that of Spiritual Substance; and therefore, from our not having any Notion of the Substance of Spirit, we can no more conclude its Non-Existence, than we can for the same Reason deny the Existence of Body; it being as rational to affirm there is no Body, because we cannot know its Esfence, as it is called, or have the Idea of the Substance of Matter, as to say, there is no Spirit, because we know not its Essence, or have no Idea of a Spiritual Substance." Mr. Locke also, comparing our Idea of Spirit with our Idea of Body, thinks there may feem rather less Obscurity in the former than the latter. Our Idea of Body, he takes to be an extended folid Substance, capable of communicating Motion by Impulse; and our Idea of Soul is a Substance that thinks, and has a Power of exciting Motion in Body, by Will or Thought. Now, some perhaps will say,

they comprehend a thinking Thing which perhaps is true; but, he says, if they confider it well, they can no more comprehend an extended Thing; and if they say, they know not what it is thinks in them, they mean they know not what the Substance is of that thinking Thing; no more, says he, do they know what the Substance is of that folid Thing; and if they say, they know not how they think, he says, neither do they know how they are extended, how the solid Parts are united, or where to make Extension, $\mathfrak{G}_{\mathcal{C}}$.

The learned Monsieur le Clere, who generally knows how far human Reason can bear, argues consonantly to what is before deliver'd by Mr. Locke in his Coronis, added to the Fourth Volume of his Philosophical Works, in the third Edition of them, where he writes

as followeth.

When we contemplate the corporeal Nature, we can see nothing in it but Extension, Divisibility, Solidity, Mobility, and various Determinations of Quantity or Figures; which being so, it were a rash Thing, and contrary to the Laws of right Reasoning, to affirm other Things of Bodies; and consequently from mere Body, nothing can be deduced by us, which is not joined in a necessary Connexion with the said Properties: Therefore those, who have thought the Properties

perties of perceiving by Sense, of Understanding, Willing, Imagining, Remembring, and others the like, which have no Affinity with corporeal Things to have rifen from the Body, have greatly transgressed in the Method of right Reasoning and Philosophising, which hath been done by Epicurus, and those, who have thought as he did, having affirmed our Minds to be composed of corporeal Atoms: But whence shall we say they have had their Rife ? Truly, they do not owe their Rife to Matter which is wholly destitute of Sense and Thought, nor are they fpontaneously sprung up from nothing, it being an ontological Maxim of most evident Truth, that nothing Springs from nothing.

Having thus given the Reader the primary Objections made against the Existence of Spirits, and the Refutations thereof, I must now frankly own on which fide my Opinion leans, and for my Part, it feems manifest to me that there are two Beings, we conceive very plainly and distinctly, viz. Body and Spirit; and that it would be as abfurd and ridiculous to deny the Existence of the one, as of the other: And really, if the Refuters have got the better in their Way of Reafoning, they have still a much greater Advantage over the Objectors, when they come to back these Reasons with fresh Arguments drawn from Experience. Of this, there having

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ving been many undoubted Narratives given in the foregoing Pages, concerning the Apparitions of Spirits, I shall refer the Reader back again to them, and only fubjoin here one or two Instances, which may, if required, be proved upon Dath, of Spirits feen by two Persons of our Duncan Campbell's own Acquaintance. In the Year 1711, one Mrs. Stephens, and her Daughter, were together with Mr. Campbell, at the House of Mr. Ramell's, a very great and noted Weaver at Haggerstone, where the rainy Weather detained them till late at Night. Just after the Clock struck Twelve, they all of them went to the Door to fee if the Rain had ceased. being extreamly defirous to get home. As foon as ever they had opened the Door and were all got together, there appeared before them a Thing all in White, the Face seemed of a difinal pallid Hue, but the Eyes thereof fiery and flaming like Beacons, and of a fawcer Size. It made its Approaches to them, till it came up within the Space of about three Yards of them, there it fixt and stood like a Figure agaze for some Minutes; and they all stood likewise stiff like the Figure, frozen with Fear, Motionless, and Speechless: When all of a sudden it vanish'd from their Eyes; and that Apparition to the Sight was succeeded by a Noise, or the Appearance of a Noise like that which is occafioned

fioned by the Fighting of twenty Mastiff Dogs. Not long after, Mrs. Anne Stephens, who lived in Spittlefields, a Woman well known by her great Dealings with Mercers upon Ludgate-Hill, fitting in her House alone, and musing upon Burness, happened by Accident to look behind her, and faw a dead Corps, to her thinking, lie extended upon the Floor, just as a dead Corps should be, excepting that the Foot of one Leg was fix'd on the Ground as it is in a Bed, when one lies with one Knee up; she look'd at it a long while, and by degrees at last stole her Eyes from so unpleasing and unexpected an Object. However, a strange kind of a Curiosity overcome her Fears, and she ventured a second Time to turn her Head that Way, and faw it as before, fix'd for a confiderable time longer, but durst not stir from her Seat; she again withdrew her Eyes from the horrible and melancholy Spectacle, and refum'd the Courage, after a little Reflection, of viewing it again, and resolving to ascertain her self if the Vifion was real, by getting up from her Seat and going to it, but upon this third Retrofpection she found it vanish'd. This Relation she writ down to Mr. Duncan Campbell, and has told before Mrs. Ramell, her own Sifter, and many other very creditable Persons. Now as to these Arguments from Experience, I shall also deliver my Opinion. I dispute not but that Learned Men, who have obstinate Prepof0

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Prepossessions, may produce plausible Arguments, why all Things should be thought to be done by Imposture which feem strange to them, and interfere with their Belief; and truly thus far their Humour may be indulged, that if, only one Person relates a very strange and furprizing Story, a Man may be more apt to think it is possible for that Person to lie, than that so strange a Relation should be true; but if a confiderable Number of Perfons of feveral Countries, feveral Religions, several Professions, several Ages, and those Persons look'd upon to be of as great Sagacity as any the Country afford, agree in Relations of the same Kind, tho' very strange, and are ready to vouch the Truth of them upon Oath after having well confider'd Circumstances; I think it a Violation of the Law of Nature to reject all these Relations as fabulous, merely upon a felf-prefuming Conceit; unless a Man can fairly shew the Things to be impossible, or can demonstrate wherein those Persons were imposed on; for, from hence I form the following conclusive Argument. What is poffible according to Reason grows probable according to Belief, where the Possibility is attested to have reduced it self into Action by Persons of known Credit and Integrity. Now, not only the Possibility of the Existence of Spirits, but the actual Existence thereof is proved above by Logical Demonstration;

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ftration; therefore are we to believe both by the Course of Logical Reason, and Moral Faith, that those Existences have appeared to Men of Credit, who have attested the Reality thereof upon Oath.

The Second Objection against the Existence of Witches.

HESE Objectors go on to fay, that provided they should allow there is an Existence of Spirits, yet that would be still no Argument how Magick should subsist; because they deny that it is possible for a Man in his Body to have a Commerce, much less make a Contract with Spirits. But here again the Refuters alledge they have both Experience and Reason on their Sides. As a joint Argument of Reason and Experience; they tell you, that the numerous Witches which have in all Countries been arraigned and condemned upon this Occasion, are evident Testimonies of this Commerce and Contract being held and made with Spirits: They pretend to fay, that these Objectors call not (their) the Refuters Judgment fo much in Question, who contend that there is a Magick Art, as they call in Question the Judgment of all the wifest Legislative Powers in Christendom, who have universally agreed in enacting penal Laws against such capital Offenders:

But here the Objectors return and fay, that it being impossible for us to shew the manner bow such a Contract should be made, we can never, but without Reason, believe a Thing. to be, of which we can form no perfect Idea. The Refuters, on the other Hand, reply with the fearned Father le Brune; it is manifest, that we can fee but two Sorts of Beings, Spirits and Bodies, and that fince we can reason but according to our own Ideas, we ought to afcribe to Spirits what cannot be produced by Bodies. Indeed, the Author of the Norvelles de la Republique des Lettres, for the Month of August, Anno 1686, has given us a rough Draught for writing a good Tract of Witchcraft, which he looks upon as a Defideratum. Where among other Things he writes thus; Since this Age is the true time of Systems, one should be contrived concerning the Commerce that may be betwixt Dæmons and Men.

On this Passage, Father le Brune writes thus. "Doubtless here the Author complies with the Language of a great many Persons, who, for want of Attention and Light, would have us put all Religion into Systems. Whatever Regard I ought to have for many of those Persons, I must not be asraid to say, that there is no System to be made of those Truths, which we ought to learn distinctly by Faith, because we must advance nothing

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here, but what we receive from the Oracle. We must make a System to explain the Effects of the Loadstone, the Ebbing and Flowing of the Sea, the Motion of the Planets: for that the Cause of these Effects is not evidently fignified to us, and many may be conceived by us; and to determine us, we have need of a great Number of Observations, which, by an exact Induction, may lead us to a Cause that may satisfy all the Phænomena. It is not the fame in the Truths of Religion. we come not at them by groping, it were to be wish'd Men spoke not of them, but after a decifive and infallible Authority. It is thus we should speak of the Power of Damons, and of the Commerce they have with Men; it is of Faith that they have Power, and that they attack Men, and try to feduce them divers Ways. It is true indeed, they are fometimes permitted to have it over the Just, tho' they have it not ordinarily, but over those, that want Faith, or Fear, not to partake of their Works; and that to the last particularly, the disordered Intelligences try to make exactly succeed what they wish; inspiring them to have Recourse to certain Practices by which those seducing Spirits enter into Commerce with Men. Thus far Father le Brune. But still these Objectors demand to know, by what Means this Commerce may be held between Dæmons and Men, and urge us to describe the Manner; or pretend that they have ftill

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still Reason to refuse coming into the Belief of a Thing, which we would impose upon them, tho wholly ignorant of it our felves. To that, the Refuters answer thus: That both Christian Divines and Physicians agree, (as to the Manner how, which they are fo curious in enquiring after) that Damons stir up Raptures and Extafies in Men, binding or loofing the exterior Senses; and that either by stopping the Pores of the Brain, so that the Spirits cannot pass forth, (as it is done naturally by Sleep) or by recalling the fensitive Spirits, from the outward Senses to the inward Organs, which he there retains: So the Devil renders Women-Witches extatical and Magicians, who, while they lie fast asleep in one Place, think they have been in divers Places, and done many Things. This, the learned Objectors fay, proceeds from no Damon, but from the Disease call'd an Epilepsy. But, on the other hand, the more learned Refuters infift upon it, that these Extasses are not Epileptick Seizures: This, fay they, appears from Bodin, in his Theatre of Universal Nature; where he fays, "That those that are wrapt " by the Devil, feel neither Stripes nor Cut-" tings, nor no Wresting of their Limbs, nor " burning Tortures, nor the Application of " a red-hot Iron; nay, nor is the Beat of " the Pulse, nor the Motion of the Heart per-" ceived in them; but afterwards, returning " to themselves, they feel most bitter Pains

" of the Wounds receiv'd, and tell of Things "done at Six Hundred Miles distance, and af-" firm themselves to have seen them done." The ingenious Dr. Ader makes an admirable Physical Distinction between this Kind of Extafy, and a Syncope, or Stupor, caused by Narcotick Medicines. Sennertus, in his Institutio Medica, writes of the Damoniacal Sopor of Witches, who think they are carry'd thro' the Air, dance, feast, and have Copulation with the Devil, and do other Things in their Sleep; and afterwards believe the same Things waking. Now, he fays, "Whether "they are really so carry'd in the Air, &c. or "being in a profound Sleep, or only dream "they are so carry'd, and persist in that Opi-" nion after they are awake; these Facts or "Dreams cannot be natural: For it cannot " be, that there should be so great an Agree-" ment in Dreams, of Persons differing in " Place, Temperament, Age, Sex, and Stu-" dies, that in one Night, and at the same "Hour, they should, in Concert, dream of " one and the same such Meeting; and should " agree as to the Place, Number, and Qua-"lity of the Persons, and the like Circum-"flances: But fuch Dreams are fuggested " from a preternatural Cause, viz. from the " Devil to his Confederate, by the Divine " Permission of an Almighty Power, where "Punishments are to be permitted to be in-" flicted upon reprobate Sinners.

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Whence also, to those Witches sincerely converted; and refusing to be any more present at those Diabolical Meetings, those Dreams no longer happen; which is a Proof that they proceeded, not before, from a natural Cause.

Here begins the great Point of the Dispute, as to that Branch of Magick, which we call Natural Magick. The Objectors may tell us, that they will freely own, that there may be an Existence of Spirits; that there may be an Existence of Witches; that by a divine Power, Men may be influenc'd fo far, as to have a Communication with good Spirits, and that from thence they may become spriritual, divine Magicians. They will likewife, perhaps, as freely grant, that by the Intervention of a Damon, Things preternatural may be brought about by Persons who have studied the Demoniacal Magick; but then, what they principally infift upon, is, that it must be contradictory to all Human Reason to imagine, that there can be fuch a Thing as Natural Magicians: And thus far they may form their Argument. They fay, that the Persons who contend for the Magick Art, own, that all that is brought about by Magick, is by the Assistance and Help of a Spirit; and that consequently, what is effected by it, must be preternatural. Now, fay they, it is a Thing inconsistent by a Natural Power, to bring about a preternatural Effect; therefore, there

can be no fuch Thing as Natural Magick, which has within it felf the Efficacy of deftroying those Acts done by Magicians, in the Diabolical.

To this, the Refuters take Leave to reply, That the Foundation upon which the Argument is built, is wrong grounded: They have admitted, that in Diabolical Art Magick, there may be a Commerce held between Men and Spirits, by which feveral preternatural Effects may be brought about : And the Reason they assign for it there, is, Because there is a preternatural Agent concern'd therein, the Devil: But then, fay they, in Natural Magick, you can pretend to no fuch Agent, and therefore to no fuch preternatural Effect. This Argument contains within it Two Fallacies: First, As to the Commerce held between a Man and a Damon, there is nothing preternatural in getting the Acquaintance: The Will of the Man is entirely natural; either naturally good, or naturally corrupted. The black Spirit that converseth with him, it is acknowledg'd is not so; but it is from the Will of the Man, not from the Power vefted in the Devil, that the Acquaintance first grows, therefore the Acquaintance it felf is natural, tho' it arises from the last Corruption and Depravations of Nature; but being made with a preternatural Existence, tho' the Cause of the Acquaintance be corruptedly natural, yet the intermediate Cause or Means after that Acquain-

Acquaintance is not so, and therefore the Effect of that intermediate Cause may be wonderful, and feem to be out of the ordinary Course of Nature. Now, since it is generally allow'd, that there are Natural Spirits of the Elements, as well as Divine and Infernal; what we have to prove, is only this; That Man, by Natural Magick, may have a Commerce with Natural Spirits of their Elements, as Witches may have with the Spirits, or Damons. Now, as we faid before, the Commerce it felf depends upon the Will of the Person, and is therefore natural, and consequently may as well subsist between the one as the other; for the Devil cannot force a Man to hold a Commerce with him whether he will or no. The Second Fallacy is, calling the Effect preternatural, no otherwife than as it connotates the Agent that brought it about, which is a spiritual Agent: For the Effect is (in it felf confider'd) natural, and brought about by Second Caufes that are natural; by the Devil's Penetration, who is fubtle enough to make use of them for such and fuch Ends. Now Men, by Natural Spirits, which are of a Faculty thoroughly subtle, may as well with Natural Second Causes compass the Remedy of an Evil Spirit, as the Devil is able to infect Men with it. From these Speculations, a farther plain Consequence may be deduc'd, How a Man may, by the pure Force of Natural Magick, cure a Person that

is infested with Evils by a Damon: For how is it, that a Damon infests any body with his evil Motions? It is true, he is a preternatural Agent; but the evil Effect he does, is brought about by Natural Causes. For how does a Damon stir up Raptures or Extasses in Men? Why, he does it (as we are told above) by binding or loofing the Exterior Senses, by stopping the Pores of the Brain, so that the Spirits cannot pass forth: And this the Art of Physick can compass by its Drugs; and Sleep causes the same Thing very naturally of it self: Therefore as the Evil it felf is natural, the Remedy, that is natural, will certainly overcome it. But then, fay you, why can't those Persons be cur'd by Physicians? I answer; Not because their Remedies are not in themfelves sufficient to cure the Evils themselves; but because, generally, Physicians don't administer their Drugs as Christians, but as Phyficians; and when they prescribe them to the Sick, they generally prescribe to them only, purely consider'd as Patients, not as Christians; and therein they come to fail: Because the Agent, the Devil, is a fubtle Spirit, that brings the Evil, and alters its Situation before the Remedy (which would master it otherwise) can take any Effect: Which Agent, the Devil, is employ'd by the horrible and impious Faith of the Anti-Physician, viz. the black Magician. But if the Physician would act the Christian, at the same Time, so far as to have a Faith ıt

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Faith that Things ordain'd in the Course of Nature, for the Good of Man, would have its Effects in Spite of a Devil, if taken with a good Faith by the Patient: That all good Things, ordain'd to be for the natural Recovery of Men, if they took it with Thankfulness to the Sender, would have due Effect: Why then the Natural Spirits of the Elements would refift the farther Agency of the Damontacal Spirit; and then nothing but the Natural Evil (caused at first by the Damon) remaining in the Person, without the farther Superintendency of the Damon, might demonstratively be taken away by the mere natural Remedy or Medicine. And thus good and pious Physicians, making use of such proper Remedies as their Skill teaches them, and having an honest Faith, that the Goods of Nature, (intended for the Use and Benefit of Man) if receiv'd by the Patient with the same good Faith, is above the Power of the Devil to frustrate, may not improperly be call'd Natural Magicians. These Arguments of mine, I shall now take Leave to back by Experience.

Besides what we have urged from Reason, concerning the Power of Natural Magick, we shall only subjoin, that Divines themselves hold that Natural-Magick, and also Natural-Divinations and Prophecies, are proved by Quotations from that Venerable Writ which is their Guide; and bring Proofs from the same also, that by Natural Magick,

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Damon !

Damons are also cast forth, but not all Kinds of Damons, and fo many Works of Efficacy are wrought by Natural Magick: They tell you, such was the Pythonissa, that raised the Apparition to Saul, which appear'd in a Body of Wind and Air. Thus, if a Perfon, by Natural Magick, should cast out Damons; it does not follow, that this was also from Divine Magick: And if Damons are cast out by Natural Magick, by one that is in the Fear of God, it does not follow, that he is a true Magician of God; but if it exorbitates to Damoniacal, then it is condemn'd. And when Natural Magick keeps within its Bounds, the Divines tell us, it is not condemn'd in the Venerable Book which is the Christian's fure Guide. But in as much as the Lawfulness even of Natural Magick has been call'd in Question by others, I shall, in an Appendix join'd to this Treatife, examine that Matter, both according to the Reasons of our English Laws, and according to the best stated Rules of Casuistry that I am Master of; still submitting my Judgment to the superior Judgment of those who are profes'd Divines and Lawyers: And if my Opinions prove erroneous, I am willing to retract them. And therefore, in this Place, there remains nothing farther for me to do, but only, as I have shewn, on the one hand, how Natural Magick, and its powerful Operations, are provid by Reason; to shew, on the other hand, how far

far Reason in these Cases, is likewise back'd and supported by well-evidenc'd Practice, and notorious Experience. And to do this, after having mentioned one memorable Instance, which I refer the Reader to in the Body of the Book, concerning the Performances of Mr. Greatrix, to which the Lord Orrery was a Witness in Ireland; I shall, to avoid Prolixity, bring the other Testimonials of Practice, from the Success which our Duncan Campbell himself has had in this Way on other Occasions.

In the Year 1713, lived in Fenchurch-street. one Mr. Coates, a Tobacco Merchant, who had been for many Years forely tormented in his Body, and had had Recourse for a Cure to all the most eminent Physicians of the Age, even up to the great Dr. Ratcliff himself; but all this mighty Application for Relief was still in vain: Each Doctor own'd him a Wonder and a Mystery to Physick, and left him as much a Wonder as they found him. ther could the Professors of Surgery guess at his Ailment, or resolve the Riddle of his Distemper; and after having spent, from first to last, above a Thousand Pounds in fearch of proper Remedies, they found the Search ineffectual: The Learned all agreed, that it could proceed from nothing else but Witchcraft; they had now indeed guess'd the Source of his Illness, but it was an Illness of such a Kind, that, when they had

found it out, they thought themselves not the proper Persons to prescribe to him any Remedies. That Task was referv'd, it feems. for our Duncan Campbell, who, upon some Body's Information or other, was fent for to the bewitched Patient Mr. Coates, who found him the Wonder that the others had left him, but did Wonders in undertaking and compassing his Cure. I remember, one of the Ingredients made use of, was boiling his own Water, but I can't tell how 'twas used; and, upon turning over the Books of some great Physicians since, I have found, that they themselves have formerly deliver'd that, as one part of the Prescriptions for the Cure of Patients in like Cases. But as there are other Things, which Mr. Campbell performs, that feem to require a Mixture of the Second-fight, and of this Natural Magick before they can be brought about, I will entertain the Reader with one or two Passages of that fort likewise, and so conclude the History of this fo fingular a Man's Life and Adventures.

In the Year 1710, a Gentlewoman lost about Six Pounds Worth of Flanders-Lace, and inasmuch as it was a Present made to her Husband, she was concerned as much as if it had been of twenty Times the Value; and a Lady of her Acquaintance coming to visit her, to whom she unfolded among other Things in Discourse this little Disaster: The Lady smiling, reply'd, with this Question,

Question, Did you never hear, Madam, of Mr. Duncan Campbell? It is but making your Application to him, Things that are loft are immediately found; the Power of his Knowledge exceeds even the Power of Laws; they but restrain, and frighten, and punish Robbers, but he makes Thieves expiate their Guilt, by the more virtuous Way of turning Restorers of the Goods they have stol'n. Madam, rejoined the lofing Gentlewoman, you fmile when you tell me this; but really as much a Trifle as it is, fince 'twas a Present to my Husband, I can't help being fenfibly concerned at it; a Moment's Disappointment to him in the least Thing in Nature, creates in me a greater Uneasiness, than the greatest Disappointment to my fingle felf could do, in Things of Moment and Importance. What makes me smile, said the Lady when I speak of it, or think of it, is the Oddness and Peculiarity of this Man's Talent in helping one to fuch Things; but, without the least Jest, I affure you, that I know, by Experience, thefe Things come within the Compass of his Knowledge; and I must seriously tell you, for your farther Satisfaction, that he has help'd me, and several of my Friends, to the finding again Things loft, which were of great Value. And is this, without laughing, true, faid the lofing Fair, very gravely and demurely, like a Person half believing, and desirous to be fully confirmed in fuch a Belief? The Lady she advis'd

advis'd with, did then ascertain her of the Truth of the Matter, alledging that, for a fingle half Guinea, he would inform her of her Things, and describe the Person that convey'd them away. No sooner was this Gentle-woman convinc'd, but she was eager for the Tryal, solicited her Friend to conduct her to Mr. Campbell; and upon the first Word of Consent, she was hooded and scarfed immediately, and they coached it away in a Trice to Mr. Campbell's House, whom they luckily found within.

The Ladies had not been long feated, before he wrote down the Name of this new Client of his, exactly as it was, viz. Mrs. Saxon. Then she was in good Hopes, and with much Confidence propounded to him the Question about the Lace. He paused but a very little while upon the Matter before he describ'd the Person that took it, and satisfy'd her, that in two or three Days she would be Mistress of her Lace again, and find it in some Book, or Corner of her Room. She prefented him a Half-Guinea, and was very contentedly going away; but Mr. Campbell very kindly Stopp'd her, and signify'd to her, that if she had no more to offer to him, he had fomething of more Importance to reveal to her: She fate full of Expectation while he wrote this new Matter; and the Paper he deliver'd to her contain'd the following Account. As for the Loss of a little Bit of Lace, it is a mere

mere Trifle; you have loft a great many Hundreds of Pounds, which your Aunt (naming her Name) left you, but you are bubbled out of that large Sum. For while you was artfully required down Stairs about some pretended Business or other, one Mr. H-tt-n, convey'd your Aunt's Will out of the Desk. and feveral other Things of Value. And writing down the Names of all the Persons concern'd, which put Mrs. Saxon in a great Consternation; he concluded this Paper, with bidding her go home with a contented Mind, she should find her Lace in a few Days, and as she found that Prediction prove true, fhe should afterwards come and confult about the rest.

When she came home (it seems) big at first with the Thoughts of what she had been told, the rifled and ranfack'd every Corner, but no Lace was to be met with; all the next Day she hunted in the like manner, but frighten'd the whole Time, as if she thought the Devil was the only Person could bring it, but all to no Purpose; the third Day her Curiofity abated, she gave over the Hopes of it, and took the Prediction as a vain Delufion, and that, what she gave for it, was only more Money thrown away after what had been loft before. That very Day, as it commonly happens in fuch Cases, when she least dream'd of it, she lighted on it by Accident and Surprize. She ran with it in her Hand

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Hand immediately to her Husband, and now the had recovered it again, told him of the Loss of it, and the whole Story of her having been at Mr. Campbell's about it; and then amplifying the Discourse about what he had told her besides, as to more considerable Affairs, she faid, she resolved to go and confult him a little farther about them, and begg'd her Husband to accompany her. He would fain have laugh'd her out of that Opinion and Intent; but the End was she perfuaded him into it, and prevailed upon him to feem at least very ferious about the Matter. and go with her to the Oracle, affuring him there was no room for doubting the same Success.

Well! to Mr. Campbell's they accordingly came, and after Mr. Saxon, in Deference to bis Wife's Defire, had paid our Predictor a handsome Compliment of Gold; Mr. Duncan Campbell saluted him in as grateful a manner, with the Assurance, that there was in Kent a little Country-House with some Lands appertaining to it, that was his, in right of his Wife: That he had the House, as it were, before his Eyes, that tho' he had never actually feen it, nor been near the Place where it stood, he had seen it figuratively as if in exact Painting and Sculpture, that particularly it had four green Trees before the Door; from whence he was positive, that if Mr. Saxon went with him in quest, of Mr. DUNCAN CAMPBELL. 287 of it, he should find it out, and know it as well the Moment he came near it, as if he had been an Inhabitant in it all his Life.

Mr. Saxon, tho' fomewhat of an Unbeliever, yet must naturally wish to find it true, you may be sure; and yet partly doubting the Event, and partly pleased with the visionary Promise of a Fortune he never expected, laugh'd very heartily at the Oddness of the Adventure, and said, he would consider, whether it would not savour too much of Quixotism, to be at the Expence of a Journey on such Frolicks, and on such a chimerical Foundation of airy Hopes, and that then he would call again and let Mr. Campbell know his

Mind upon that Point.

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In every Company he came into, it ferv'd for Laughter and Diversion; they all, however, agreed twas worth his while, fince the Journey would not be very expensive, to go it by way of Frolick. His Wife one Morning faying, that she did remember some Talk of a House, and such Things as Mr. Campbell had describ'd, put him forward upon the Adventure; and upon Mr. Saxon's proposing it to his Brother Barnard, Mr. Barnard favour'd the Proposal as a Joke, and agreed upon the Country Ramble. They came on Horseback to Mr. Campbell's, with a third Horse, on which the Dumb Predictor was mounted, and so on they jogg'd into Kent towards Sevenoak, being the Place which he describ'd. The first Day they set out was on a Saturday Morning in June, and

and about Five that Afternoon they arrived at the Black-Bull at Sevenoak in Kent. It being a delicate Evening, they took an agreeable Walk up a fine Hill gracefully adorn'd with Woods, to Knolle, an ancient Seat of the Earl of Dorset's, meeting, by the way, with an old Servant of the Earl's, one Perkin, he offered Mr. Barnard, who (it seems) was his old Acquaintance, to give them all a Sight

of that fine ancient Seat.

After they had pleased themselves with viewing the antique Nobility of that stately Structure, this Perkin went back with them to their Inn, the Bull at Sevengak. They that could talk were very merry in Chat; and the Dumb Gentleman, who faw them laugh, and wear all the Signs of Alacrity in their Countenances, was refolv'd not to be behind with their Tongues, and by Dint of Pen, Ink, and Paper, that he made Signs should be brought in, was refolv'd (if one might be faid to crack without Noise) to crack his Jest as well as the best of them; for it may be truly faid of him, that he feldom comes into any even diverting Company, where he is not the most diverting Man there, and the Head (tho' we can't call him the Mouth) of the chearful Society. After having ey'd this Perkins a little, and being grown by his Art, as we may suppose, as familiar with the Man's Humour, as if he had known him as many Years as Mr. Barnard: Pray, Mr. Barnard,

quoth he, in writing how comes it, you, that are to stanch and so rigid a Whig, should be fo acquainted and so particularly familiar with such an old Papist, and so violent a Facobite, as I know that Mr. Perkin (whom I never faw, nor had any Notice of in my Life) to be ? And pray, reply'd Mr. Barnard, what Reason have you, beyond a Pun, to take him for a facobite? Must he be so, because his Name is Perkin? I do assure you, in this you shew your self but little of a Conjurer: If you can tell no more of Houses than you do of Men, we may give over our Search after the House you spoke of: (Here the Reader must understand, they discoursed on their Fingers, and wrote by Turns.) Mr. Campbell reply'd ferioufly, Laying a Wager is no Argument in other Things, I own; but in this I know it is; because I am fure, after we have laid the Wager, he will fairly confess it among Friends, fince it will go no farther: And I, said Mr. Campbell, will lay what Wager you will apiece with you all round. Hereupon, Mr. Barnard, who had known him a great many Years, was the first that laid; and many more, to the Number of Five or Six, follow'd his Example. The Decision of the Matter was deferr'd till next Day, at the Return of the old Man to the Inn; they being about to break up that Night, and go to Bed. chev Were D. **U**ter Dande, et

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The next Day, being Sunday, the Landlord carry'd his Guests to see the Country; and after a handfome Walk, they came thro' the Churchyard by They were poring upon the Tombs; flo Delight can be greater to Mr. Campbell than that : And really, by the frequent Walks he usually takes in Westminster-Abbey, and the Churchyards adjacent to this Metropolis, one would imagine he takes Delight to stalk along by himself on that dumb filent Ground, where the Characters of the Persons are only to be known, as his own Meaningris, by Writings and Inscriptions on the Marble. When they had fufficiently furvey'd the Churchyard, it grew near Dinner-time, and they went homewards; but before they had got many Yards out of the Churchyard, Mr. Campbell makes a full Stop, pointing up to a House; and stopping his Friends a little, he pulls out of his Pocket a Pencil and Paper, and writes down the following Words: That, That is the House my Vision presented to me; I could swear it to be the same: I know it to be the same: I am certain of it. The Gentlemen with him remark'd it; would not take any farther Notice at that Time, intending to enquire into it with Secrecy; and so went on to the Inn to Dinner.

As merry as they had been the Night before after Supper, they were still more innocently chearful this Day after Dinner, till the Time b

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Time of Service began. When the Duty of the Day was perform'd and over, they return dito divert and unbend their Minds, with pleasant but harmless Conversation. I suppose no body, but a Set of very great Formalifts, will be offended with Scandal or Scruples, that, to Travellers just ready to depart the Town, Mr. Perkin came on that good Day, and decided the Wagers, by owning to all the Company (Secrecy being first enjoined) that he was a Roman Catholick; tho' no body of the Family knew it in fo many Years as he had liv'd there, which was before Mr. Campbell was born. This, and other innocent Speeches, afforded as much Chearfulness as the Lord's-Day would allow of an one freiend note

On the next Day, being Monday, they fent for one Mr. Toland Toler, an Attorney of the Place, to find out to whom that House belong'd; but by all the Enquiry that could possibly be made, (with convenient Secrecy) no body could find it out for a long Time; but at last it came to light, and appear'd to be justly to a Tittle as Mr. Campbell had predicted.

Being now satisfy'd, the next Day our three Travellers return'd for London; and the two Vocal Men were very jocular upon their Adventure, and by their outward Gesticulations, gave the prophetical Mute his Share of Diversion. Mr. Barnard, as they pass'd into a Farm-House Yard, remark'd, that all the Hogs

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fell a grunting and squeaking more and more, as Mr. Campbell came nearer; (who, poor Man! could know nothing of the Jest, nor the Cause of it, till they alighted, and told it him by Signs and Writing;) and said to Mr. Saxon, laughing, Now we have found out our House, we shall have only Mr. Campbell home again by himself; we have no farther need of the Devil, that accompany'd him to the Country, up to Town with us; there are other Devils enow to be met with there, he knows; and so this, according to the Fashion of his Predecessor Devils, is enter'd into the Herd of Swine.

However, the Event of this Journey (to cut the Story short) procur'd Mr. Saxon a great Insight (upon Enquiry) into several Affairs belonging to him, of which he would otherwise have had no Knowledge; and he is now engag'd in a Chancery-Suit to do himself Justice, and in a fair way of Recovering great Sums of Money; which, without the Consultation he had with this Dumb Gentleman, he had in all Likelihood never dreamt of.

In the Year 1711, a Gentleman, whose Name shall be, in this Place, Amandus; fam'd for his exquisite Talents in all Arts and Sciences, but particularly for his Gentleman-like and entertaining Manner of Conversation; whose Company was affected by all Men of Wit, who grew his Friends, and courted by all Ladies

of Mr. DUNCAN CAMPBELL. 293

Ladies of an elegant Taste, who grew his Admirers: This accomplished Gentleman, I fay, came to Mr. Campbell, in order to propound a Question to him; which was so very intricate, and so difficult to answer, that if he did answer it, it might administer to himself, and the Ladies he brought with him, the Pleasure of Admiration, of seeing a Thing so wonderful in it self perform d: Or, on the other hand, if he did not make a satisfactory Reply to it, then it might afford him and the Ladies a very great Delight, in being the first that puzzled a Man, who had had the Reputation for fo many Years, of being capable of baffling all the wittiest Devices and shrewd Stratagems that had been, from Time to Time, invented to baffle his Skill, and explode his Penetration in the Second-Sight, and the Arts which he pretended to. The Persons, whom Amandus brought with him, were the illustrious Lady Delphina, distinguish'd for her great Quality, but still more celebrated for her Beauty; his own Lady, the admir'd Amabella, and a young, blooming, pretty Virgin, whom we will call by the Name of Adeodata; about which last Lady, the Question was to be put to Mr. Campbell. Adeodata, it seems, was the natural Daughter of this very fine Gentleman, who had never let her into the Knowledge of her own Birth, but had bred her up from her Infancy under a borrow'd Name, in the Notion

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Notion that she was a Relation's Daughter, and recommended to his Care in her Infancy. Now the Man that had the Second-Sight was to be try'd: It was now to be put to the Proof, if he could tell Names, or as to be willing to hazard the Discovery. Amabella and Delphina were Strangers to her real Name; and ask'd Duncan Camp-bell; not doubting, but he would fet down that which flie ordinarily went by? Amabella had indeed been told by Amandis, that Adeodata was the natural Daughter of a near Friend of his; but who this near Friend was, remain'd a Secret ! That was the Point which lay upon our Dincan Campbell to discover. When the Question was proposed to him, what her Name was; he look d at her very stedfassly, and shook his Head; and after some Time, he wrote down, that it would be a very difficult Name for him to fix up-on. And truly fo it prov'd: He toil'd for every Letter till he sweated; and the Ladies laugh'd incontinently, imagining that he was in an Agony of Shame and Confu-fion, at finding himself pos'd. He desired Amandus to withdraw a little, for that he could not so well take a full and proper Survey of Ladies Faces, when a Gentleman was by. This Difturbance and Perplexity of his, afforded them still more Subject of Mirth; and that Excuse was taken as a Pretence, and a Put-

a Put-off to cover his Shame the betten, and hide from one at least that he was but a downright Bungler, in what he pretended to be fo wonderful an Artift. However. after two Hours hard Sweat and Labour, and viewing the Face in different Shades and Lights, (for I must observe to the Reader, that there is a vast deal of Difference befome he can tell in a Minute or two, with Eafer: fome not in less than four or five Hours and that with great Trouble;) he undeceived them with Regard to his Capacity. He wrote down, that Adeodata's real Name was Amanda, as being the natural Daughter of Amandus. Delphina and Amabella were furpriz'd at the Discovery; and Amandus, when he was call'd in, owning it a Truth, his Wife Amabella applauded the curious Way of her coming by fuch a Difcovery, when Adeodata was just marriageable; took a Liking to her, as if her own Daughter; and every Thing ended with Profit, Mirrh and Chearfulness. could add a Thousand more Adventures of Mr. Campbell's Life, but that would prove tedious; and as the Town has made a great Demand for the Book, it was thought more proper to conclude it here. The most diverting of all are to be found, best to the Life, in Original Letters that pass'd between Mr. Campbell and his Correspondents; some select ones of which will be shortly publish'd, with a Continuation of his Life to the present Time' U 4 for

for the farther Entertainment of such Readers as shall relish this Treatise: In which, the Author hopes, he shall be esteem'd to have endeavour'd at the Intermingling of some curious Disquisitions of Learning, with entertaining Passages; and to have ended all the merriest Adventures with a sober, instructive, and edifying Moral; which, to those who are not willing to believe the Stories, is reckon'd sufficient to recommend even Fables themselves.

then with Regard to his Capacate. He wrote them, that Acts fates real Name was Amas down, that Acts fates real Name was Amas at a being the natural Daugheer of Amas of the Difference and Amas are furprized as the Difference and Amas are, when he was called in, a ming it a Truth, his Wite coming by further the Capacity applying the first own as just many to the acts of her own as just many to the acts of her own as in her own as if her own could add a Thomas more Adventures of could add a Thomas more Adventures of could add a Thomas more Adventures of

Mr. Campbell's Life, but that would prove sedious: and as the Lown has made a great Denarded for the Book, it was the advance prove por to conclude a here. The not disjerting of all are to be found, but to the Life, in The Hills of Life, in The Hills of Letters that pass distance at the Life, in

Led and his Concludents of times taled bates of which will be abardy public dominated by the continuation of his continuation



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APPENDIX.



T is not that Mr. Duncan Campbell stands in need of my Arguments, to prove that he is in no respect liable to the Acts of Parliament made against Fortune-

tellers, &c. that I undertake the writing of this Appendix, the true Reason thereof, being the more completely to finish this Undertaking: For having, in the Body of the Book it self fully proved a Second-Sight, and that the same frequently happens to Persons, some of them eminently remarkable for Piety and Learning, and have from thence accounted for the Manner of Mr. Campbell's performing those Things he professes, to the great Surprize, and no less Satisfaction of all the Curious who are pleased to consult him; and at the same time proved the Lawfulness of such his Performances

mances from the Opinions of some of the most Lenened to holy Science: I thought it not improper to add the following short Appendix, Coing a Summary of several Acts of Parliament made against Fortune-tellers, Conjurers, Cinfes (i.e. Paymians) Sourceses,

Pretenders to Prophesy, &c. with some proper Remarks, fuited to our present Purpose) as well to satisfy them who are fantastically Wife, and obstinately shut their Eyes against the most refulgent Reason, and are wilfully deaf to the most convincing and persuasive Arguments, and thereupon cry out, that Mr. Campbell is either an Impostor and a Cheat, or at feast a Person who acts by the Assistance of unlawful Powers; as also to put to silence the no less waspill Ours, who are always snarling at such, whom Providence has distinguished by more excellent Talents than their Neighbours. True Merit is always the Mark, against which Traducers level their keenest Darts; and Wit and Invention oftentimes join Hands with Ignorance and Malice to foil those who excel. Art has no greater Enemy than Ignorance; and were there no luch Thing as Vice, Virtue would not shine with half its Lustre. Did Mr. Campbell perform those wonderful Things he is for deservedly famous for, as these Cavillers fay, by holding Intelligence with Infernal Powers, or by any unjustifiable Means, I

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of Mr. Dungan Campbell. 299

amof Opinion, he would find very few, in this Atheistical Age, who would open their Mouths againft him, fince none love to act Counter to the Interest of that Master they industriously serve. And did he, on the other Hand, put the Chear upon the World, as they maliciously affert I fancy he would then be indre generally admired, especially in a Counery where the Game is fo univerfally, artfully, and no less profitably play'd, and that with Applaufe, fince those Pretenders to Wildom merrily divide the whole Species of Mankind into the two Classes of Knaves and Fools, fixing the Appellation of Folly only upon those whom they think not Wise, that is, wicked enough to have a Share with them in the profitable Guilto of said anifor on Our Laws are as well intended by their

Our Laws are as well intended by their wife Makers to skreen the Innocent, as to punish the Guilty; and where their Penalties are remarkably severe, the Guilt they punish is of a proportionable Size. Art, which is a Man's Property when acquir'd, claims a Protection from those very Laws which salse Pretenders thereto are to be try'd and punished by, or else all Science would soon have an end; for no Man would dare make use of any Talent Providence had lent him, and his own industrious Application had improved, should he be immediately try'd and condemn'd (by those Statues, which

which are made to suppress Villains,) by every conceited and half learned Pedant.

Tis true indeed, those excellent Statutes, which are made against a fort of People, who pretend to Fortune-telling, and the like. are fuch as are well warranted, as being built upon the best Foundation, viz. Religion and Policy; and were Mr. Campbell guilty of any fuch Practice, as those are made to punish, I openly declare, that I should be for far from endeavouring to defend his Cause, that I would be one of the first that should aggravate his Crime, thereby to enforce the speedier Execution of those Laws upon him which are made against fuch Offenders. But when he is so far from acting, that he doth not even pretend to any fuch Practice, or for countenancing the fame in others, as is manifest from the many Derections he has made of that fort of Villany, which the Book furnishes us with, I think my felf fufficiently justified for thus pleading in his Defence.

I cannot but take Notice, in Reading the Statutes made against such Offenders, our wise Legislature hath not in any part of them seem'd so much as to imply, that there are in reality any such wicked Persons as they are made against, to wit, Conjurers, &c. but that they are only Pretenders to those infernal Arts, as may reasonably be

inferr'd

of Mr. DUNCAN CAMPBELL. 301 inferr'd from the Nature of the Penalties they inflict; for our first Laws of that fort only inflicted a Penalty, which affected the Goods and Liberty of the Guilty, and not their Lives, tho' indeed they were afterwards forced to heighten the Punishment with a Halter; not that they were better convinc'd, as I humbly conceive, but because the Criminals were most commonly Persons who had no Goods to forfeit, and to whom their Liberty was no otherwise valuable, but as it gave them the opportunity of doing Mischief. Indeed our Law-Books do furnish us with many Instances of Persons, who have been try'd and executed for Witchcraft and Sorcery, but then the wifer part of Mankind have taken the Liberty to condemn the Magistrate, at that time of Day, of too much Inconfideration, and the Juries of an equal share of Credulity: And those who have suffer'd for such Crimes have been commonly Persons of the lowest Rank, whose Poverty might occasion a Diflike of them in their Fellow-Creatures, and their too artless Defence, subject them to their mistaken Justice; so that upon the whole, I take the Liberty to conclude, and, I hope, not without good Grounds, that those Laws were made to deter Men from an idle Pretence to mysterious and unjustifiable Arts, which, if too closely pursued, commonly lead them into the darkest Villany, not only that of deceiving others, but

Slaves to the Devil? And not to prevent and hinder Men from useful Enquiries, and from the Practice of such Arts, which the they are in themselves mysterious, yet are, and may be lawful.

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I would not however be thought, in contradiction to my former Arguments, to affert, that there never were, for that there now are no Persons, such as Wizards, Sorcerers, &c. for by fo doing, I should be as liable to be censured for my Incredulity, as those who defame Mr. Campbell on that Account, are for their want of Reason and common Honesty. Holy and Prophane Writ, I confess, furnishes us with many Instances of fuch Persons: but we must not from thence hastily infer, that all those Men are such who are spightfully branded with the odious Guilt; for were it in the Devil's Power to make every wicked Man a Wizard, and Woman a Witch, he foon would have Agents enough to shake this lower World to Atoms; but the Almighty, who restrains him, likewise restrains those.

Having premised thus much, I shall now proceed to consider some of the Acts of Parliament themselves; the Persons against whom they were made, and the Necessity of making the same. And some of the first Acts we meet with, were those which were made against a sort of People called Gypsies, Persons,

Persons, who, if in reality such, might, if any, be suspected of practising what we call the Black Art, the fame having been for many Ages encouraged in their Country nay, so much has it been by them favour'd, that it was introduced into their superstitious Religion (if I may without an Abfurdity call it fo) and made an essential Part thereof: And, I believe, Mahometanism has not much mended the Matter, fince it has imperiously reigned there, or in any respect reform'd that Idolatrous Nation, Now the Mischief these Persons might do (being so much in the Devil's Power) among the unwary, was thought too confiderable not to be provided against; and therefore our wife Legislature, the more effectually to prevent the fame, by striking at the very Foundation, made an Act in the 22 H. VIII. That if any, calling themselves Gypsies, do come into this Realm, they shall forfeit all their Goods; and being demanded, shall depart the Realm within fifteen Days, upon pain of Imprisonment; and the Importers of them by another Act, were made liable to a heavy Penalty. This Act was continu'd by the I Ph. and Ma. Conjuration, Witchcraft, Inchantment, and Sorcery, to get Money, or confume any Person in his Body, Members, or Goods, or to provoke any Person to unlawful Love, was by the 33 H. VIII. 14. and the 5 Eliz. 16. and the 1 Fac. I. 12. made Felony; v bigid

Felony; and by the same 33 H. VIII. 14. it was made Felony to declare to another any false Prophecies upon Arms, &c. but this Act was repealed by the r Ed. VI. 12. but by another Act of the 3 and 4 of Ed. VI. 15. it was again enacted, that all fuch Perfons who should pretend to Prophectes, &c. should, upon Conviction for the first Offence forfeit Ten Pounds, and one Year's Impriforment; and for the fecond Offence, all his Goods and Imprisonment for Life. And by the 7. Ed. VI. 11. the same was made to continue but till the then next Sessions of Parliament. And by the 5. Eliz. 15. the fame Act was again renewed against fantafical Prophesiers, &c. but both those Acts were repealed by the 1 Fac. I. 12.

Thus far we find, that for Reasons of State, and for the Punish ment of particular Persons, those Acts were made and repealed, as occasion required, and not kept on foot, or indeed were they ever made use of, as I can remember in my reading, against any Perfons whose Studies led them into a useful Enquiry into the Nature of Things, or a lawful Search into the Workings of Nature it felf, by which means many Things are foretold long before they come to pais, as Eclypses, and the like, which Astrologers fuccessfully do, whose Art has been in all Ages held in fo great Esteem, that the first Monarchs of the East made it their peculiar Study,

Study, by which means they defervedly acquired to themselves the Name of Magi or Wise Men; but, on the contrary, were provided against Persons profligate and loose, who, under a Pretence and Mask of Science, commit vile and roguish Cheats; and this will the more plainly appear, if we consider the Letter and express Meaning of the following Acts, wherein the Persons I am speaking of are described by such Characters which sufficiently prove the Assertion: For in the 39 of Eliz. 4. it was Enacted, That all Persons calling themselves Scholars going about begging, Sea-faring Men pretending Losses of their Ships and Goods at Sea, and going about the Country begging, or using any subtile Craft, feigning themselves to have Knowledge in Phifingnomy, Palmistry, or any other the like crafty Science, or pretending that they can tell Destinies, Fortunes, or such like fantastical Imaginations, shall be taken and deem'd Rogues, Vagabonds, sturdy Beggars, and shall be stripp'd naked from the Middle upwards, and whipp'd till his, or herBody be bloody. And by the 1 7am. 1. 12. for the better restraining of the faid Offences, and for the farther punishing the same, it was farther enacted, That any Person or Persons using Witchcraft, Sorcery, &c. and all their Aiders, Abettors, and Counsellors, being convicted, and attainted of the same Offences, shall suffer Pain of Death as Felons, without the Benefit of Clergy;

Treasure of Gold and Silver should or might be found in the Earth, or other secret Places: Or where Goods or Things lost or stol'n should be found: Or to provoke any Person to unlawful Love, such Offender to suffer Imprisonment for one whole Year without Bail or Mainprize, and once in every Quarter of the said Year shall in some Market-Town, or upon the Market-Day, or at any such Time as any Fair shall be kept there, stand openly in the Pillory for the Space of six Hours, and there shall openly confess his or their Offence; and for the second Offence shall suffer Death as Felons without the Benesit of Clergy.

That these Laws were made against a Set of Villains, whose natural Antipathy to Honesty and Labour, furnish'd them with Pretensions to an uncommon Skill, thereby the more easily to gull and cheat the superstitiously credulous, and by that means discover from them some such Secrets that might farther them in perpetrating the more consummate Villany, is plain from the very Words and Expressions of the very Acts themselves, and the Description of the Persons they are made against; and not, as I before observed, to prevent and hinder Men from the lawful Enquiry after useful, delightful, and prositable Knowledge.

Mr. Campbell, who has been long a fettled and reputable Inhabitant in many eminent

Parts

Parts of the City of London, cannot, I am fure, be look'd upon as one of those these Acts of Parliament were made against, unless we first strip the Acts themselves of their own natural, express and plain Meaning, and cloath them with that which is more obscure, unnatural, forced, and constrain'd; a Practice, which, if allowed, would make them wound the Innocent and clear the Guilty, and render them not our Desence but our greatest Evil; they would, by that means, become a perfect Anigma, (or Riddle) and be so far from being admired for their Plainness, that they would be even exploded like the Oracles of the Heathens for their double Meaning.

If Mr. Campbell has the Second-Sight, as is unquestionable from the allowed Maxim, that what has been may be again, and by that means can take a View of Contingencies, and future Events; fo long as he confines these Notices of approaching Occurrences to a good Purpose, and makes use of them only innocently and charitably to warn Persons from doing fuch Things, that according to his Conceptions would lead them into Misfortune, or elfe in putting them upon fuch Arts that may be of Use and Benefit to themselves and Posterity, always having a strict Regard to Morality and Religion to which he truly adheres: Certainly, I think, he ought so much the more to be admired for the same, by how much the more this his excellent Knowledge

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is surpassing that of other Men, and not be therefore unjustly upbraided with the injurious Character of a Cheat, or an ill Man: However, this I will presume to assirm, and I doubt not but to have my Opinion confirm'd by the Learned Sages of the Law, that this innocent Practice, and I venture to add, honest one too, doth by no means entitle him to the Penalties of the before-mentioned Laws made against Fortune-tellers, and such sort of profligate Wretches; which it as great an Absurdity to decry, as it would be to call him, who is a settled and reputable Inhabi-

tant, a Stroler or wandring Beggar.

Again, It is true that Mr. Campbell has relieved many that have been supposed to have been bewitched, as is related and well attefted in this Account of his Life; but will any one from thence argue that he himself is a real Conjurer or Wizard, because he breaks the Chains by which those unhappy Wretches were bound? No furely, for if that were the Case, we might then as well indict the Physician who drives away a malignant Distemper, and roots out its latent Cause by his mysterious Skill in Plants and Drugs; or conclude, that the Judge who condemns a Criminal is for the same Reason guilty of the self-same Crime for which the Offender is so by him condemned. Persons who delight in such unnatural Conclusions, must certainly be in love with the greatest Absurdities, and must entirely abandon

of Mr. DUNCAN CAMPBELL. 309 don their natural Reason, before they can be brought to conclude, that the Prince of Darkness would affist Men in destroying his own Power.

The best Answer I can afford these Men is Silence; for if they will not argue upon the Principles of Reason, or be guided by her Dictates, I think them no more sit to be contended with, in a rational and decent manner, than Bedlamites, and such who are berest of all Understanding. A Rod is the best Argument for the Back of a Fool, and Contempt the best Usage that ought to be shewn to every

head-strong and ignorant Opponent.

In a Word, I know of no Branch of Mr. Campbell's Practice that bears the least Resemblance to those Crimes mentioned in the foregoing Acts. That he can and doth tell Peoples Names at first Sight, tho' perfect Strangers to him, is confessed by all who have made the curious Enquiry at his Hands; but what part of the Law, I would fain know, is that against ? Knowledge, and a clear Sight into Things not common, is not only an allowable, but a commendable Qualification; and whether this Knowledge in him be inherent, accidental, or the refult of a long Study, the Case is still the fame; fince we are affured he doth it by no unlawful Intelligence, or makes use of the same to any ill Purpose, and therefore is undoubtedly as lawful as to draw natural Conclusions from right Premises. Hard is the Fate of any X 3 Man

Man to be ignorant; but much harder would his Lot be, if he were to be punished for being Wife, and, like Mr. Campbell, excelling others

in this kind of Knowledge.

Much more might be faid in Defence of Mr. Campbell and the Art he professeth, but as the Arguments which are brought against him by his Enemies on the one Hand, are trivial and ill-grounded; I therefore think they deserve no farther Resutation; so on the other, his Innocency is too clear to require it.

After having thus taken a Survey of Mr. Campbell's Practices, with regard to their Legality according to the Statutes and the Laws of the Nation wherein he lives, we will confider next, whether according to the stated Rules of Casuistry, among the great Divines eminent for their Authority, it may be lawful for Mr. Campbell to predict, or for good Christian Persons to visit his House, and confull him about his Predictions. "I have upon this Head examined all the learnedest Casuists I could meet with in ancient Times, for I cannot meet (in my reading) with any Moderns that treat thoroughly upon this Cafe, or I should rather have chosen them, because perhaps the Second-Sight was lels known in those antient Days than it has been fince, and so might escape their Notice.

My Design is first to give the Reader a distinct Summary of all that has been said of this Matter, and to do it as succincily and

briefly

of Mr. Duncan Campbell. 311

briefly as possible, and then to argue my felf from what they agree upon as to this

Man's particular Cafe. (1 to small only ad Hay

That every one may have recourse to the Authors themselves, if they have a Curiosity, and find that I don't go about to impose upon their Judgments, I will here tell the Reader where he may find the whole Contents of the following little Abstract of Divinity and Casuistry; because it would be a tedious piece of Work to fet down the Words of each of them distinctly, and quote them every one round at the end of their feveral different Sentences, which tend to the same Meaning; but I will strictly keep to the Sense of them all; and I here give the Reader their Names, and the Places, that he may confult them himself, if his Inclination leads him to be so curious; Thomas Aquinas 4. Distin, 34. quaftio. 1. Art. 3. Bona 2. Dift. 7. Art. 2. Quest. 1. Johannes Major, 4. Dist. 34 quaft. 2. Sylvester Verbo Malefico, quaft. 8. Rosella, Verb. Impedimentum 15. cap. 18. Tabiena, Verb. Imped. 12 Verf. Cajetan, Tom. 2. Opusc. 12. de Malesic. Alphonsus a Cast, Lib. 10. de Justa Hareticorum punitione, caps 15. Cosmus Philiarchus, de Offic. Sacerdot. p. 2. 1. 3. cap. 11. Toletus in Summa, lib. 4. cap. 16. Spineus, in Tract. de Strigibus. Petrus Binsfield, in Tract. de Confessionibus Maleficorum. De indian mittore to now vd

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These Divines have generally written upon the impious Arts of Magick, which they call by the Name of Divination; and this Divination (as they term it) they divide into Kinds, the One, in which the Devil is exprefly invoked to teach hidden and occult Things; the Other, in which he is tacitly called upon to do the same. An express Invocation is by Word or Deed, by which a real Compact is actually made with the Devil, and that is a Sin that affects the Death of the Soul, according to the Laws of Theology, and ought to effect the Death of the Body, according to Civil and Political Laws. The tacit Invocation of Dæmons is then only, when a Man busies himself so far with such Persons, that it is meet, and just, that the Devil should be permitted to have to do with him, though it was opposite to the Intention of the Man.

But then this express Invocation again is subdivided into several Species, according to the divers Manners by which the Devil in-

structs these Men.

The first is *Enchantment*, which I need not describe, and of which I will speak ho more, because it is what every Body knows to be detestable, and no Body ought to know the Art thereof.

The second is Divination by Dreams, when any Instructions are expected from the Devil by way of Dream, which is a capital Crime.

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The third is called Necromancy, which is, when by the use of Blood and Writing, or speaking certain Verses, the Dead seem to rise again, and speak and teach future Things. For tho' the Devil can't recal a Soul departed, yet he can (as some have thought) take the Shape of the dead Corpse, himself actuate it by his Subtilty, as if it was inform'd with a Soul. And some affirm, that by the Divine Permission, the Devil can do this, and spake so in the Case of Samuel and Saul. But Divines of a more folid Genius attribute that Power only to the Deity, and fay, with Reason, that it is beyond the Devil's Capacity. But it is certain this was a Divination done in dead Animals by the Use of their Blood, and therefore the Word is derived from the Greek vexeov, which signifies Dead, and Martha, which fignifies Divination.

The fourth Species is called Divination by the Pythians, which was taken from Apollo, the first Diviner, as Thomas Aquinas says in

his Secunda secunda qu. 95. Artic. 3.

The fifth is called *Geomancy*, which is when the Devil teaches any Thing by certain Signs appearing in the Earthly Bodies, as in Wood, Iron, or polished Stones, Beryls, or Glass.

The fixth is named Hydromancy, as when a Damon teaches any Thing by Appearances

in the Water.

The seventh is stiled *Eromancy*; which is when he informs People of such Things by Figures in the Air.

The

The Eighth is entituled Pyromancy; that is, when it instructs People by Forms appearing in the Fire.

The Ninth is termed Aruspicy; which is, when by Signs appearing in the Bowels of facrificed Animals the Dæmon predicts at Altars.

Thus far, as to express Divination, or Invocation of the Devil, which is detestable, and the very consulting of Persons, that use such unlawful Means, is according to the Judgment of all Casuists, the high Road to eternal Damnation.

Now as to tacit Divination or Invocation of the Devil, that is divided into two subaltern Kinds. The first Kind is, when for the sake of knowing hidden Things, they make use of a vain and superstitious Disposition existing in Things to judge from; which Disposition is not of a sufficient Virtue to lead them to any real Judgment. The second Kind of tacit Divination is, when that Knowledge is sought by the Disposition of those Things, which Men effect on purpose and of their own accord, in order to come by and acquire that Knowledge.

Both these Kinds of tacit Divination are again subdivided into several Species, as are particularly mentioned by St. Tho. Aquin. Secunda Secunda. Quast. 95. Artic. 3. Gregory de Valentine, Tomo 3. Disput. 6. quast. 12. puncto 2. Toletus in Summa. Lib. 4. cap. 15. And Michael Medina Lib. 2. de recta in

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of Mr. Duncan Campbell. 315

Deum fide: post fanctum Augustinum. Lib. 2. de Doct. Christ. cap. 19. 6 Jequem.

The first of these Kinds of tacit Divination, contains under it the following several Species.

The first Species is called Genethliacal, which is, when from the Movement or Situation of the Stars, Men's Nativities are calculated and enquired into so far, as that from such a Search they pretend to deduce the Knowledge of human Effects, and the contingent Events that are to attend them. This Thomas Aquinas, and Sixtus Quintus condemns; but I shall with Humility and Submission to greater Judgments enquire hereafter into their Reasons, and give my Opinion why I think this no evil Art; but I submit my Opinion, if, after it is given, it is thought erroneous.

The fecond is Augury, when any Thing is predicted from the chattering of Birds, or the voice of Animals, and this may be either lawful, or unlawful. If it comes from natura lInstinct (for Brutes having only a sensitive Soul, have their Organs subject to the Disposition of the greater Bodies in which they are contained, and principally of all to the Celestial Bodies) his Augury is not amiss. For if when Crows are remark'd to Kaw (as the Vulgar Phrase is) more than ordinary, it is judging according to the Instinct of their Nature, if we expect Rain, and we may reasonably depend upon it, we shall be right if we foretel Rain to be at Hand. But sometimes the Devils actuate those

those Brute Animals to excite vain Ideas in Men, contrary to what the Instinct of their Nature compels them to. This is superstitious and unlawful, and forbid in holy Writ.

The Third is Aruspicy, when from the Flight of Birds, or any other Motion of any Animals whatsoever, Persons pretend to have an Insight and a penetrative Knowledge into occult and hidden Matters.

The fourth consists in Omens, when for Example a Man from any Words which others may have spoken on Purpose or by Accident, pretends to gather a way of looking into and

knowing any Thing of Futurity.

The fifth is Chiromancy, which confifts in making a pretence to the Knowledge of future Things by the Figures and the Lines of the Hands: And if it be by confulting the Shoulder-bones of any Beast, it goes by the

Name of Spatulamancy.

As the first Kind of Divination, by a tacit Invocation of the Devil, is divided into the five Species above-mentioned; so also is the second kind of tacit Divination or Invocation of the Devil, divided into two Species by St. Thomas Aquin. Secunda secunda, quastione nonagesima quinta articulo tertio, and too tedious to insert here.

Now all these Ways are by these Divines accounted wicked, and I set them down that People may avoid them. For how many Gypsies and Pretenders to Chyromancy have we in

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London and in the Country? How many that are for Hydromancy, that pretend in Water to flew Men mighty Mysteries ? And how many in Geomancy, with their Beryls and their Glasses, that, if they are not under the Instigation of the Devil, propogate the Scandal at least by being Cheats, and who ought to be punished to the utmost Severity, as our English Laws enact? Mr. Campbell, who hates, contemns, and abhors these ways, ought, methinks, to be encouraged by their being restrain'd; and People of curious Tempers, who always receive from him moral and good Instructions, which make them happy in the Conduct of Life, should be animated in a publick Manner to confult him, in order to divert the curious Itch of their Humours from confulting fuch wicked Impostors, or Diabolical Practicers, as too frequently abound in this Nation, by reason of the inquisitive Vulgar, who are more numerous in our Climate, than any I ever read of.

But now to argue the Case of Conscience with regard to his particular Practice by way of the Second-Sight, whether, in foro Conscientia, it is lawful for him to follow it, or others to consult him? The Divines abovementioned having never had any notice of that Faculty in all Likelihood, or if they had, never mentioning it, makes it a Point more difficult for me to discuss; but I think they have stated some Cases, by the making of

which

which my Premises, I can deduce from all the learned Men I have above quoted, a Conclusion in favour of our Mr. Duncan Campbell, and of those who consult him; but my Opinion shall be always corrected by those who are wifer than my felf, and to whom I owe entire Submission. I take leave to fix these Premises from them first, and to form my Argument from them afterwards in the following manner.

that a Knowledge which one may have of future Things within the order of Nature, is, and may be lawful. bluoth, all the fauture of the same of the sam

is not violated, it is lawful both to predict, and to confult gant bedown done a still confult of the confult o

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Aureolus puts this Question: Is it lawful to go to one that deals in the Black Art, to perfuade them to cure any innocent Body, that another Necromancer or Dealer in the Black Art may have maliciously afflicted, and tormented with Pains? And some of these Castuists, particularly Aureolus, say, it is lawful on such an Occasion to go to such a Conjurer, because the End is not Conjuration, but freeing a Person from it.

But I take leave to diffent from these great Men, and think they are in a double Mistake; first of Mr. DUNCAN CAMPBELL. 319
first in stating the Question, and then in making such an Answer, provided the Question
had been stated right.

The Question is founded upon this Suppofition (which is past by as granted) viz. that one Necromancer could release a Person bewitched by another, which is absolutely false; for it is against the Nature of the Devil to be made an Instrument to undo his own Works of Impiety: But admittings, and not granting this to be possible, and the Question to be rightly stated, why still these Casuists are out in their Answer? It is lawful, reply they, because the End of going to the Conjurers is not Conjuration, but freeing a good Person from it: But the End is not the Point here to be consider d, it is the Medium which is bad that is to be confider d. It is by Conjuration, (according to their Hypothesis) the other Conjuration is to be diffolved; and does not the common Rule, that a Man must not do Evil that Good may come of it, forbid this Practice? And to speak my Opinion plainly in that Case, the Friend that should confult a Conjurer for that End, would be only fo kind to put his own Soul in danger of being guilty of Hell-torments, to relieve his afflicted Friend from some bodily Pains, which it would be a Virtue in him to fuffer with Patience and Refignation.

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Others, almost all Divines, indeed agree, that it is and may be lawful to go to a Conjurer that

that torments another, and give him Money not to afflict the Patient any longer; because that is only seeing him to desist from acting

after his conjuring manner.

These Premises thus settled, if we allow the Second-Sight to be in-born and in-bred, and natural and common to some Families, which is proved in the Book; and if all that Mr. Campbell has predicted in that Secondfighted Way terminates with moral Advice, and the Profit of the Confulter, and without the Violation of Justice to others, as the Book shews all throughout; if he can relieve from Witchcraft, as it seems Oath is to be had he can, which no one that deals in the Black Art can do, why then I need not draw the Conclusion, every Reader will do it naturally; they will avow all the strictest Laws of Casuistry and Morality to be in favour of Mr. Campbell and his Consulters.

FINIS.

